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RELIQUIÆ LITURGICÆ.

VOL V.

Reliquiæ Liturgicæ.

DOCUMENTS,

CONNECTED WITH THE

Liturgy of the Church of England;

EXHIBITING

THE SUBSTITUTES THAT HAVE BEEN
SUCCESSIVELY PROPOSED FOR IT AT HOME, AND THE
ALTERATIONS THAT HAVE BEEN MADE IN THE
ADAPTATION OF IT TO OTHER CHURCHES.

EDITED

BY THE REV. PETER HALL, M.A.

IN FIVE VOLUMES.

Vol. V.—The American Prayer-Book.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCXLVII.

THE
BOOK
OF
COMMON PRAYER,
And ADMINISTRATION of the
SACRAMENTS,
And other
RITES AND CEREMONIES,
As revised and proposed to the Use
OF
The Protestant Episcopal CHURCH,

At a Convention of the said CHURCH in the States of

NEW-YORK,
NEW-JERSEY,
PENNSYLVANIA,
DELAWARE,

MARYLAND,
VIRGINIA,
AND
SOUTH-CAROLINA,

Held in *Philadelphia*, from *September 27th* to *October 7th*, 1785.

PHILADELPHIA:
PRINTED FOR HALL & SELLERS,
M. DCC. LXXXVI.

Extract from the Minutes of the Convention.

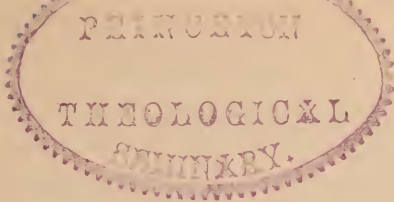
RESOLVED, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American Revolution, and the constitutions of the respective States, as the alterations and new offices recommended to this Church; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations: and that the Committee have the liberty to make verbal and grammatical corrections, but in such manner as that nothing in form or substance be altered.

Agreeably to the above Resolve, the BOOK OF COMMON PRAYER, as proposed by the Convention, is now published by their Committee.

I, JONATHAN BAYARD SMITH, Prothonotary of the Court of Common Pleas of the county of *Philadelphia*, do certify that Messieurs *Hall* and *Sellers*, printers and assignees, have entered, according to act of Assembly, a book, entitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed for the Use of the Protestant Episcopal Church, at a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, held in *Philadelphia*, from *September 27th* to *October 7th*, 1785."

J. B. SMITH.

April 1, 1786.

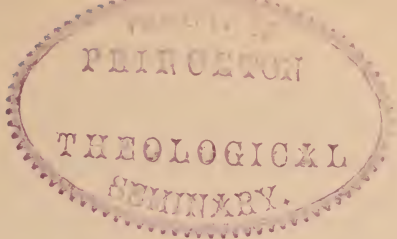


THE CONTENTS OF THIS BOOK.

- 1 *The Preface.*
- 2 *Tables of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence through the whole Year.*
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- 14 *A Catechism; that is to say, an Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.*
- 15 *The Order of Confirmation, or laying on of Hands upon those who are baptized, and come to Years of Discretion.*
- 16 *The Form of Solemnization of Matrimony.*
- 17 *The Order for the Visitation of the Sick.*
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- 19 *A Form of Prayer for the Visitation of Prisoners.*
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- 24 *Articles of Religion.*
- 25 *The Psalter: selected from the Psalms of David.*
- 26 *Psalms fitted to the Tunes used in Churches, selected from the Psalms of David; Portions of which are to be sung at suitable Times in Divine Service, according to the Discretion of the Minister.*
- 27 *Hymns suited to the Feasts and Fasts of the Church, and other Occasions of Public Worship; to be used at the discretion of the Minister.*



THE PREFACE.

It is a most invaluable part of that blessed "*liberty wherewith CHRIST hath made us free,*" that in his worship different *forms and usages* may without offence be allowed, provided the *substance of the faith* be kept entire: and that, in every church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline*; and therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The CHURCH of ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation, and a long continuance of nursing care and protection, hath in the Preface of her Book of Common Prayer laid it down as a rule, that—"The particular forms of divine

worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

This is not only the doctrine of the Church of England, and other *Protestant* Churches, but likewise of the *Church of Rome*; which hath declared, by the Council of Trent*—"That the Church always had a power of making such constitutions and alterations in the dispensation of the *Sacraments*, provided their substance be preserved entire, as with regard to the variety of circumstances and places, she should judge to be most expedient for the salvation of the receivers, or the veneration of the *Sacraments* themselves."

The Church of England has, not only in her *Preface*, but

* "Declarat (Sancta Synodus) hanc potestatem perpetuo in ecclesia fuisse; ut in *sacramentorum* dispensatione, salva illorum substantia, ea statueret vel mutaret, quæ *suscipientium* saluti, seu ipsorum *sacramentorum* venerationi, pro rerum, temporum, et locorum varietate, magis expedire judicaverit." *Sess. 21. cap. 2. Concil. Trident.* And agreeably to this, their *Breviary* and *Missal* have been frequently reviewed; the *Breviary* heretofore *three times* in the short space of sixteen years only.

likewise in her *Articles* * and *Homilies* † declared the necessity and expediency of occasional alterations and amendments in her forms of public worship; and we find accordingly, that, seeking to “keep the happy *mean* between too much *stiffness* in *refusing*, and too much *easiness* in *admitting*, variations in things once advisedly established, she hath, in the reign of several Princes, ‡ since the first compiling of her *Liturgy* in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought

* “It is not necessary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of countries, times, and manners, so that nothing be ordained against God’s word: [and therefore] every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man’s authority; so that all things be done to edifying.”—*Art. 34.*

† “God’s Church ought not, neither can it be so tied to any orders now made, or hereafter to be made and devised, by the authority of man, but that it may, for just causes, alter, change, or mitigate, yea, recede wholly from, and also break them,” &c. And again—“The Church is not bound to observe any order, law, or decree made by man to prescribe a form of RELIGION; but hath full power and authority from God, to change and alter the same, when need shall require.”—*Homily on Fasting, Part I.*

‡ The *Liturgy*, in sundry particulars, hath been reviewed, altered, and amended about *eight* different times, from its first publication according to act of parliament in 1594; and its last review was in 1661, as it now stands, according to the *Act of Uniformity.*

convenient: yet so as the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

"Her general aim in these different *reviews* and *alterations* hath been (as she further declares in her said Preface) to do that which, according to her best understanding, might most tend to the preservation of *peace* and *unity* in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy." And the necessity and expediency of the several variations made from time to time (whether by alteration, addition, or otherwise) she states chiefly under the following heads, viz.:—

1st. *For the better direction of them that are to officiate in any part of divine service; which is chiefly done in the CALENDARS and RUBRICS.*

2nd. *For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times; and the clearer explanation of some other words and phrases that were of a doubtful signification, or otherwise liable to misconstruction: or,*

3rd. *For a more perfect RENDERING (or translation) of such portions of holy scripture as are inserted into the Liturgy, and made a part of the daily service; with the addition of some OFFICES, PRAYERS, and THANKSGIVINGS, fitted to special occasions.*

If, therefore, from the reasons above set forth, (namely, the change of times and circumstances, and the fluctuation of our language itself,) so many different reviews, alterations, and amendments, were found necessary in the first *hundred and twelve* years after the *Reformation*; it could not be expected but (the same causes and reasons still operating) some subsequent reviews, alterations, and amendments would not only be found necessary, but be earnestly desired by many true members of the Church, in the course of at least *one hundred and twenty* years more. And we accordingly find that in less than *thirty* years after the last review in 1661, (viz. on the 13th of September, 1689,) a commission for a further review of the Liturgy and Canons, &c., was issued out to a number of bishops and other divines; “than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a Church.”

The chief matters *proposed* for a review at that time, and which have been since repeatedly proposed and stated under

the decent and modest form of *queries*, are included under the following heads:—

1st. Whether the *public service* on Sunday mornings be not of too *great length*, and tends rather to diminish than increase devotion, especially among the lukewarm and negligent?

2nd. Whether it might not be conveniently *contracted*, by omitting all unnecessary *repetitions* of the same prayers or subject matter; and whether a better adjustment of the necessary parts of the three different services, usually read every Sunday morning in the Church, would not render the whole frame of the service more uniform, animated, and complete?

3rd. Whether the *old* and *new* translations of the Psalms ought not to be compared, in order to render both more agreeable to each other and to their divine original; so as to have but one translation, and that as complete as possible?

4th. Whether *all the* PSALMS of David are applicable to the state and condition of *Christian societies*, and ought to be read *promiscuously* as they now are; and whether some other method of reading them might not be appointed, including a *choice* of Psalms and Hymns, as well for ordinary use, as for the *festivals* and *fasts*, and other special occasions of public worship?

5th. Whether the subject matter of our *psalmody* or *singing* Psalms should not be extended beyond those of David, which

include but a few heads of *Christian worship*: and whether much excellent matter might not be taken from the New Testament, as well as some parts of the Old Testament, especially the prophets; so as to introduce a greater variety of *anthems* and *hymns*, suited to the different festivals, and other occasions of daily worship, private as well as public?

6th. Whether, in particular, a psalm or anthem should not be adapted to, and sung at, the celebration of the *Eucharist*, as was the primitive practice, and that recommended in our first Liturgy?

7th. Whether all the *lessons* which are appointed to be read in the ordinary course are well chosen; and whether many of them may not be subject to one or more of the following objections, viz. :—1. Either inexpedient to be read in mixed assemblies; or, 2. Containing genealogies, and passages either obscure, or of little benefit to be read in our congregations; or, 3. Improperly divided: sometimes abrupt and unconnected in their beginning, as having respect to something that hath gone before; and sometimes either too *short* or too *long*, and *apocryphal lessons* included among the number?

8th. Whether our *epistles* and *gospels* are all of them well selected; and whether after so many other portions of scripture they are necessary: especially unless the first design of inserting them, viz., as introductory to the Communion, should

be more regarded, and the Communion be again made a daily part of the service of the Church ?

9th. Whether our *collects*, which in the main are excellent, are always suited to the epistles and gospels ; and whether too many of them are not of one sort, consisting of the same kind of substance ? And whether there is any occasion of using the collect for the day twice in the same service.

10th. Whether the Athanasian Creed may not, consistently with *piety, faith, and charity*, be either wholly omitted, or left indifferent in itself ?

11th. Whether our *catechism* may not require illustration in some points, and enlargement in others ; so that it may not only be rendered fit for children, but a help to those who become candidates for confirmation ? And whether all the other offices, viz., the litany, the communion-office, the offices of confirmation, matrimony, visitation of the sick, churching of women, and more especially those of baptism, burial, and communion, do not call for a review and amendment in sundry particulars ?

12th. Whether the calendars and rubrics do not demand a review and better adjustment ? And whether any *words and phrases* in our Common Prayer, which are now less intelligible or common, or any way changed in their present acceptation from their original sense, should be retained ; and whether others should not be substituted, which are more modern,

intelligible, and less liable to any misapprehension or misconstruction ?

13th. Whether the *articles of religion* may not deserve a *review* ; and the subscription to them and the Common Prayer be contrived after some other manner, less exceptionable than at present ?

These are the principal matters which have been long held up for public consideration, as still requiring a review in the Book of Common Prayer. And although in the judgment of the Church there be nothing in it “contrary to the word of God, or to sound doctrine, or which a godly man may not submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human compositions ; yet, upon the principles already laid down, (namely, “the promoting of *peace* and *unity* in the Church, the exciting of *piety* and *devotion*, and the removing, as far as possible, of all occasion of cavil or quarrel against the Liturgy,”) the pious and excellent divines who were commissioned in 1689 proceeded to the execution of the great work assigned them. They had before them all the exceptions which had, since the Act of Uniformity, been at any time made against any parts of the Church service, which are chiefly set forth in the foregoing *queries*. They had likewise many propositions and advices, which had been offered at several times by some of the most eminent bishops and divines

upon the different heads in question. Matters were well considered, freely and calmly debated; and all was digested into *one entire correction* * of every thing that seemed liable to any just objection. But this great and good work miscarried at that time; and the civil authority in Great Britain hath not since thought it proper to revive it by any new commission.

* “It will, without doubt, be agreeable to the members of our Church, and those who esteem our Liturgy and public service, to have at least a general account of the alterations and amendments which were desired and designed by such great and good men as ARCHBISHOP TILLOTSON, and others; whose names are in the following account taken from BISHOP BURNET, (who was also in the commission,) and from DR. NICHOLS.

“They began with reviewing the Liturgy. And first they examined the calendar, in which, in the room of the *apocryphal* lessons, they ordered certain chapters of canonical scripture to be read, that were more for the people’s edification. The *Athanasian* Creed being disliked by many persons on account of the damnatory clause, it was left at the minister’s choice to use or change it for the Apostles’ Creed. New *collects* were drawn up, more agreeable to the *epistles* and *gospels* for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by DR. PATRICK, who was esteemed to have a peculiar talent for composing prayers. DR. BURNET added to them yet further force and spirit. DR. STILLINGFLEET then examined every word in them with the exactest judgment. DR. TILLOTSON gave them the last hand, by the free and masterly touches of his flowing eloquence. DR. KIDDER, who was well versed in the Oriental languages, made a new translation of the Psalms, more conformable to the original. DR. TENNISON, having collected the words and expressions throughout the Liturgy, which had been excepted against, proposed others in their room, which were more clear and plain.” Other things were likewise

But when, in the course of divine Providence, these American States became *independent* with respect to civil government, their *ecclesiastical independence* was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.

The attention of this Church was, in the first place, drawn to those alterations in the Liturgy, which became necessary in the prayers for our civil rulers, in consequence of the Revolution; and the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely,

proposed; as that the *cross* in baptism might be either used or omitted at the choice of the parents: and it is further added from other certain accounts, "that if any refused or scrupled to receive the Lord's Supper *kneeling*, it may be administered to them in their pews; that a rubric be made, declaring the intention of the *Lent* Fasts to consist only in extraordinary acts of devotion, not in distinction of meats; that the *absolution* may be read by a deacon; the word *priest* to be changed into *minister*; the *Gloria Patri* not to be repeated at the end of every Psalm, but of all appointed for morning and evening: that the words in the *Te Deum*, *Thine honourable, true, and only Son*, be changed into, *Thine only-begotten Son*; that the *Benedicite* be changed into the 128th Psalm, and other Psalms appointed for the *Benedictus* and *Nunc Dimittis*; that if any desire to have *godfathers* and *godmothers* omitted, their children may be presented in their own names," &c.

“ that *rulers* may have grace, wisdom, and understanding, to execute justice and to maintain truth ; and that the *people* may lead quiet and peaceable lives, in all godliness and honesty.”

But while these alterations were in review before the late Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the *public service*, and to propose to the Church at large such other alterations and amendments therein as might be deemed expedient ; whether consisting of those which have been heretofore so long desired by many, or those which the late change of our circumstances might require, in our religious as well as civil capacity.

By comparing the following book as now *offered* to the Church, with this *preface* and the *notes* annexed, it will appear that most of the amendments or alterations which had the sanction of the great Divines of 1689, have been adopted, with such others as are thought reasonable and expedient.

The service is arranged so as to stand as nearly as possible in the *order* in which it is to be read. A *selection* is made both of the *reading* and *singing* psalms, commonly so called. Wherever the Bible translation of the *former* appeared preferable to the old translation, it hath been adopted ; and in consequence of the new selection, a new division and considerable abridge-

ment of the daily portions to be read became necessary. And as the "Glory be to the Father," &c. is once said or sung before the reading of the psalms in Morning and Evening prayer, it was conceived that, in order to avoid repetition, the solemnity would be increased by allowing the Minister to conclude the portion of the psalms which is at any time read, with that excellent doxology somewhat shortened, "Glory to God on high," &c. especially when it can be properly sung. With respect to the *psalmody*, or *singing psalms*, for the greater ease of choosing such as are suited to particular subjects and occasions, they are disposed under the several *metres* and the few general *heads* to which they can be referred; and a *collection of hymns* are added, upon those *evangelical* subjects, and other heads of Christian worship, to which the psalms of David are less adapted, or do not generally extend.

It seems unnecessary to enumerate particularly all the different alterations and amendments which are proposed. They will readily appear, and it is hoped the reason of them also, upon a comparison of this with the former book. The *calendar* and *rubrics* have been altered where it appeared necessary: and the same reasons which occasioned a table of *first lessons* for Sundays and other Holy-days, seemed to require the making of a table of *second lessons* also; which is accordingly done. Those for the morning are intended to suit the several

seasons, without any material repetition of the epistles and gospels for the same seasons ; and those for the evening are selected in the order of the sacred books. Besides this, the table of first lessons has been reviewed ; and some new chapters are introduced on the supposition of their being more edifying ; and some transpositions of lessons have been made, the better to suit the seasons.

And whereas it hath been the practice of the Church of England to set apart certain days of thanksgiving to Almighty God for signal mercies vouchsafed to that church and nation ; it hath here also been considered as conducive to godliness, that there should be two annual solemn days of prayer and thanksgiving to Almighty God set apart : viz. the **FOURTH DAY OF JULY**, commemorative of the blessings of *civil and religious liberty* in the land wherein we live ; and the **FIRST THURSDAY OF NOVEMBER** for the *fruits of the earth* : in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us, the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments.

The case of such unhappy persons as may be imprisoned for debt or crimes, claimed the attention of this Church ; which hath accordingly adopted into her Liturgy the form for the Visitation of prisoners in use in the Church of Ireland.

In the creed commonly called the *Apostles' creed*, one clause* is omitted, as being of uncertain meaning; and the *articles of religion* have been reduced in number. Yet it is humbly conceived that the doctrines of the Church of England are preserved entire, as being judged perfectly agreeable to the gospel.

It is far from the intention of this Church to depart from the Church of England any farther than local circumstances require, or to deviate in any thing essential to the true meaning of the Thirty-nine Articles; although the number of them be abridged by some variations in the mode of expression, and the omission of such articles as were more evidently adapted to the times when they were first framed, and to the political constitution of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind, without pre-

* The clause meant is, "Christ's descent into hell;" which (as Bishop Burnet, Bishop Pearson, and other writers inform us) is found in no creed, nor mentioned by any writer, until about the beginning of the fifth century. And in the first creeds that have this clause or article, that of Christ's *burial* not being mentioned in them, it follows that they understood the descent into *hell* only of his burial or descent into the *grave*; as the word is otherwise translated in the Bible. The Nicene creed hath only the burial, and the Athanasian only the descent into hell.

judice or prepossessions: seriously considering what *Christianity* is, and what the truths of the gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

¶ TABLES of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence, through the whole year.

A TABLE of the Feasts that are appointed to be observed in this Church throughout the year.

All Sundays in the year.
 The Circumcision of our Lord Jesus Christ.
 The Epiphany.
 Monday and Tuesday in Easter Week.
 The Ascension of our Lord Jesus Christ.
 Monday and Tuesday in Whitsun Week.
 The Nativity of our Lord Jesus Christ.

A TABLE of other Feasts which may be observed in this Church.

The Conversion of St. Paul.	St. Bartholomew the Apostle.
The Purification of the Blessed Virgin.	St. Matthew the Apostle.
St. Matthias the Apostle.	St. Michael and all Angels.
The Annunciation of the Blessed Virgin.	St. Luke the Evangelist.
St. Mark the Evangelist.	St. Simon and St. Jude, the Apostles.
St. Philip and St. James, the Apostles.	All Saints.
St. Barnabas.	St. Andrew the Apostle.†
The Nativity of St. John Baptist.	St. Thomas the Apostle.
St. Peter the Apostle.	St. Stephen the Martyr.
St. James the Apostle.	St. John the Evangelist.†
	The Holy Innocents.

Days of Fasting, or Abstinence, appointed to be observed in this Church.

Ash-Wednesday.

Good-Friday.

Other Days of Fasting, or Abstinence, which may be observed in this Church.

- 1st. The Forty Days of Lent.
- 2nd. The Wednesday, Friday, and Saturday, after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.
- 3rd. The Monday, Tuesday, and Wednesday, before the Festival of the Ascension.
- 4th. All the Fridays in the Year, except Christmas-Day.

Certain solemn days, for which particular Services are appointed.

- 1st. The fourth day of July, unless it happen on Sunday, and then on the day following; to be observed with prayer and thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty.
- 2nd. The first Thursday in November; to be observed with prayer and thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful providence.

¶ TABLES of LESSONS of Holy Scripture, to be read at Morning and Evening Prayer throughout the Year.

¶ Note, That on the Sundays, and other Holy Days, the Lessons, which are according to the Calendar, shall be omitted.

A Table of Lessons for Sundays, and other Holy Days, appointed to be observed in this Church.

Holy-Days.	MORNING.		EVENING.	
	First Lessons.	Second Less.	First Lessons.	Second Less.
1 S. in Adv.	Isa. 1	Luke 1 to v. 39	Isa. 2	Rom. 12
2	5	v. 39	24	13
3	25	3 to v. 19	26	14
4	30	Matt. 3 to v. 13	32	1 Cor. 1
Nativity.	9 to v. 8	Luke 2 to v. 15	7 v. 10 to 17	Tit. 3 v. 4 to 9
1 S. aft. Chr.	35	v. 25	38	1 Cor. 2
Circumcision	Gen. 17	Rom. 2	Deu. 10 v. 17	Col. 2
2 S. aft. Chr.	Isa. 41	2	Isa. 43	2
Epiphany.	60	11	49	John 2 to v. 12
1 S. aft. Epi.	44	Matt. 2 v. 13	46	1 Cor. 13
2	51	John 1 v. 29	53	15
3	55	Matt. 4 v. 12	56	2 Cor. 4
4	57	Lu. 4 v. 14 to 33	58	5
5	59	Matt. 5	64	Gal. 2
6	65	6	66	3
Sept. Sunday.	Jer. 5	7	Jer. 22	Eph. 1
Sexag. Sund.	30	Luke 7 v. 19	31	2
Quinq. Sund.	35	Mark 6 v. 14	36	3
Ash-Wednes.	Isa. 58	Lu. 5 v. 27 to 36	Jonah 3	2 Pet. 3 to v. 15
1 S. in Lent.	Ezek. 2	Matt. 10	Ezek 13	Eph. 4
2	14	Luke 10 to v. 23	18	5
3	20	Mark 9 to v. 14	24	6
4	Mic. 6	Luke 19 v. 28	Hab. 2	Phil. 2
5	Dan. 2	21	Dan. 7	3
6	9	Mat. 26	Mal. 3 & 4	Heb. 5 to v. 11
Good-Friday.	Gen. 22 to v. 20	Jno. 18	Isa. 53	1 Pet. 2
Easter Day.	Exo. 12 to v. 37	Rom. 6	Exo. 12 v. 37	Acts 2 v. 22
Monday.	Dan. 12	Mat. 28	Job 19	3
Tuesday.	Isa. 26 to v. 20	Lu. 24 to v. 13	Isa. 52	1 Cor. 15
1 S. aft. Eas.	Prov. 1	Acts 1	Prov. 2	Col. 1
2	3	3	8	2
3	11	4 to v. 34	12	3
4	13	5 v. 17	14	1 Thes 4
5	15	6	16	5

TABLE OF LESSONS, &c.

<i>Holy-Days.</i>	MORNING.		EVENING.	
	First Lessons.	Second Less.	First Lessons.	Second Less.
<i>Ascen. Day.</i>	2 Ki. 2 to v. 15	Luke 24 v. 44	2 Ki. 2 v. 15	Eph. 4 to v. 17
<i>S. aft. Ascen.</i>	Prov. 17	John 17	Prov. 19	2Th. 3. to v. 17
<i>Whitsunday.</i>	Deu. 16 to v. 18	Acts 10 v. 34	Isaiah 11	Act. 19 to v. 21
<i>Monday</i>	Gen. 11 to v. 10	1 Cor. 12	Num. 11 v. 16 to 30	1 Cor. 14 to v. 26
<i>Tuesday</i>	1 Sam. 19. v. 18	1Thes. 5 v. 12 to 24	Deut. 30	1 John 4 to v. 14
<i>Trin. Sunday</i>	Gen. 1	Mat. 3	Gen. 2	5
<i>1 S. aft. Trin.</i>	3	Acts 9 to v. 32	6	1 Tim. 6
2	9 to v. 20	10	15 to v. 19	2 Tim. 2
3	37	11	42	3 & 4 to v. 9
4	43	14	45	Titus 2, & 3 to v. 9
5	49	15	50	Heb. 10
6	Exod. 3	17	Exod. 5	11
7	9	20	10	12
8	12	24	14	13
9	Num. 16	26	Num. 20	James 1
10	23	28	24	2
11	Deut. 4 to v. 41	Mat. 18	Deut. 5	3
12	6	19	7	4
13	8	23	9	5
14	33	25	34	1 Pet. 1
15	Josh. 23	Lukel 2	Josh. 24	2
16	1 Sam. 12	13	1 Sam. 16 to v. 14	3
17	1 Chr. 11 to v. 20	14	1 Chr. 17	4
18	2 Chr. 6	15 v. 11	2 Chr. 7	5
19	1 Ki. 12	20	1 Ki. 13	2 Pet. 1
20	18	John 3	19	2
21	2 Ki. 5	7	2 Ki. 19	3
22	22	8 to v. 46	23 to v. 26	1 John 2
23	23 v. 36 &, c. 24	9	25	3
24	Dan. 3	10	Dan. 6	4
25	Ezra 1	11	Ezra 3	5
26	6	15	7 v. 6.	Jude

A TABLE of LESSONS for other Holy-Days which may be observed in this Church.

Note, These Lessons shall always be for the Days on which the said Holy-Days fall.

<i>Holy-Days.</i>	MORNING.	EVENING.
<i>Saint Andrew.</i>	Proverbs 20	Proverbs 21
<i>St. Thomas the Apostle.</i>	23	24
<i>St. Stephen.</i>	28	Ecclesi. 4
1 Lesson		Ac. 7 v. 30 to v. 55
2 Lesson	Ac. 6 v. 8 & c. 7 to v. 30	
<i>St. John.</i>	Ecclesi. 5	Ecclesi. 6
1 Lesson	Revela. 1	Revela. 22
2 Lesson	Jeremiah 31 to v. 18	Wisdom 1
<i>Innocents' Day.</i>		
<i>Conversion of St. Paul.</i>	Wisdom 5	Wisdom 6
1 Lesson	Acts 22 to v. 22	Acts 26
2 Lesson	Wisdom 9	Wisdom 12
<i>Purification Vir. Mary.</i>	19	Ecclesi. 1
<i>St. Matthias.</i>	Ecclesi. 2	3
<i>Annun. of V. Mary.</i>		
<i>Easter Even.</i>	Zechariah 9	Exodus 13
1 Lesson	Luke 23 to v. 50	Hebrews 4
2 Lesson	Ecclesi. 4	Ecclesi. 5
<i>St. Mark.</i>		
<i>St. Philip & St. James.</i>	7	9
1 Lesson	John 1 to v. 43	
2 Lesson		
<i>St. Barnabas.</i>	Ecclesi. 10	12
1 Lesson	Acts 14	Acts 15 to v. 36
2 Lesson		
<i>St. John Baptist.</i>	Malachi 3	Malachi 4
1 Lesson	Matthew 3	Matth. 14 to v. 13
2 Lesson		
<i>St. Peter.</i>	Ecclesi. 15	19
1 Lesson	Acts 3	Acts 4
2 Lesson	Ecclesi. 21	Ecclesi. 22
<i>St. James.</i>	24	29
<i>St. Bartholomew.</i>	35	38
<i>St. Matthew.</i>		
<i>St. Michael.</i>	Genesis 32	Daniel 10 v. 5
1 Lesson	Acts 12 to v. 20	Jude v. 6 to v. 16
2 Lesson	Ecclesi. 51	Job 1
<i>St. Luke.</i>	Job 24, 25	42
<i>St. Simon & St. Jude.</i>		
<i>All Saints.</i>	Wisdom 3 to v. 10	Wisdom 5 to v. 17
1 Lesson	He. 11 v. 32 & c. 12 to v. 7	Revela. 19 to v. 17
2 Lesson		

A TABLE OF LESSONS FOR JANUARY.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.		
		1 Less.	2 Less.	1 Less.	2 Less.	
1	A	Circum- cision.				
2	b		Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f		Epiph.			
7	g	9		5 to v. 21	11	5
8	A	12		5 v. 21	13	6
9	b	14		6 to v. 16	15	7
10	c	16		6 v. 16	17	8
11	d	18 to v. 17		7	18 v. 17	9
12	e	19 to v. 30		8 to v. 18	20	10
13	f	21 to v. 22		8 v. 18	21 v. 22	11
14	g	22		9 to v. 18	23	12
15	A	24 to v. 32		9 v. 18	24 v. 32	13
16	b	25 to v. 19		10	25 v. 19	14
17	c	26 to v. 17		11	26 v. 17	15
18	d	27 to v. 30	12 to v. 22	27 v. 30	16	
19	e	28	12 v. 22	29 to v. 15	1 Cor. 1	
20	f	29 v. 15	13 to v. 31	30 to v. 25	2	
21	g	30 v. 25	13 v. 31	31 to v. 25	3	
22	A	31 v. 25	14	32 to v. 24	4	
23	b	32 v. 24	15 to v. 21	33	5	
24	c	34	15 v. 21	35	6	
25	d	Conver- sion of St. Paul.				
26	e		37	16	39	7
27	f		40	17	41 to v. 37	8
28	g		41 v. 37	18 to v. 21	42 to v. 25	9
29	A		42 v. 25	18 v. 21	43 to v. 15	10
30	b		43 v. 15	19	44 to v. 14	11
31	c		44 v. 14	20 to v. 17	45 to v. 16	12

A TABLE OF LESSONS FOR FEBRUARY.*

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	d	Gen. 45 v. 16	Matt. 20 v. 17	Gen. 46	1 Cor. 13
2	e	<i>Purific. V. M.</i>	21 to v. 23		14
3	f		21 v. 23	47 v. 13	15
4	g	47 to v. 13	22 to v. 23	49	16
5	A	50 to v. 15	22 v. 23	50 v. 15	2 Cor. 1
6	b	Exo. 1	23	2	2
7	c	3	24	4 to v. 18	3
8	d	4 v. 18	25 to v. 31	5	4
9	e	6 to v. 14	25 v. 31	6 v. 14	5
10	f	7	26 to v. 36	8 to v. 16	6
11	g	8 v. 16	26 v. 36	9 to v. 13	7
12	A	9 v. 13	27	10 to v. 12	8
13	b	10 v. 12	28	11	9
14	c	12 to v. 37	Mark 1	12 v. 37	10
15	d	13	2	14 to v. 15	11
16	e	14 v. 15	3	15	12
17	f	16	4 to v. 26	17	13
18	g	18	4 v. 26	19	Gal. 1
19	A	20	5 to v. 21	21 to v. 18	2
20	b	21 v. 18	5 v. 21	22 to v. 16	3
21	c	22 v. 16	6 to v. 30	23 to v. 20	4
22	d	23 v. 20	6 v. 30	24	5
23	e	32 to v. 15	7 to v. 24	32 v. 15	6
24	f	<i>St. Mat- thias.</i>	7 v. 24		Eph. 1
25	g		33	8 to v. 27	34 to v. 27
26	A	34 v. 27	8 v. 27	40	3
27	b	Lev. 18	9 to v. 30	Lev. 19 to v. 19	4
28	c	19 v. 19	9 v. 30	20	5
29		26 to v. 21	10 to v. 32	26 v. 21	Rom. 12

* Note, That, except in every Leap-Year, FEB. hath 28 Days only.

A TABLE OF LESSONS FOR MARCH.

CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Less.	2 Less.	1 Less.	2 Less.
1 d	Num 11 to v. 24	Mark 10 v. 32	Num 11 v. 24	Eph. 6
2 e	12	11	13	Philip. 1
3 f	14 to v. 26	12 to v. 28	14 v. 26	2
4 g	16 to v. 36	12 v. 28	16 v. 36	3
5 A	17	13	20	4
6 b	21	14 to v. 26	22	Colos. 1
7 c	23	14 v. 26	24	2
8 d	25	15	27	3
9 e	30	16	31 to v. 25	4
10 f	31 v. 25	Luk 1 to v. 39	32	1 Thes. 1
11 g	35	1 v. 39	36	2
12 A	Deu. 1 to v. 19	2 to v. 40	Deu. 1 v. 19	3
13 b	2 to v. 26	2 v. 40	2 v. 26	4
14 c	3	3	4 to v. 25	5
15 d	4 v. 25	4	5 to v. 22	2 Thes. 1
16 e	5 v. 22	5	6	2
17 f	7	6 to v. 20	8	3
18 g	9	6 v. 20	10	1 Tim. 1
19 A	11	7 to v. 36	12	2, 3
20 b	13	7 v. 36	14	4
14 21 c	15	8 to v. 26	16	5
3 22 d	17	8 v. 26	18	6
23 e	19	9 to v. 37	20	2 Tim. 1
11 24 f	21	9 v. 37	22	2
25 g	<i>Ann.</i>	10 to v. 25		3
19 26 A	<i>of</i>	10 v. 25	25	4
8 27 b	<i>F.M.</i>	11 to v. 29	27	Titus 1
28 c	28 to v. 15	11 v. 29	28 v. 15	2, 3
16 29 d	29	12	30	Philem.
5 30 e	31	13	32	Heb. 1
31 f	33	14	34	2

A TABLE OF LESSONS FOR APRIL.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
13	1 g	Josh. 1	Luke 15	Josh. 2	Heb. 3
2	2 A	3	16	4	4
	3 b	5	17 to v.20	6 to v.12	5
10	4 c	6 v. 12	17 v. 20	7 to v..16	6
	5 d	7 v. 16	18 to v.31	8 to v.14	7
18	6 e	8 v. 14	18 v. 31	9	8
7	7 f	10 to v.15	19 to v.28	10 v. 15 to 28	9
	8 g	10 v. 28	19 v. 28	22 to v.21	10
15	9 A	22 v. 21	20	23	11
4	10 b	24 to v.19	21	24 v. 19	12
12	11 c	Judg. 1 to v. 22	22 to v.31	Judg. 1 v. 22	13
1	12 d	2 to v. 11	22 v. 31	2 v. 11	James 1
	13 e	3 to v.12	23	3 v. 12	2
9	14 f	4	24	5	3
	15 g	6 to v.11	John 1 to v.29	6 v. 11 to 25	4
17	16 A	6 v. 25	1 v. 29	7	5
6	17 b	8 to v.22	2	8 v. 22	1 Pet. 1
	18 c	9 to v.22	3 to v.22	9 v. 22 to 46	2
	19 d	9 v. 46	3 v. 22	10	3
	20 e	11 to v.29	4	11 v. 19	4
	21 f	12	5	13	5
	22 g	14	6 to v. 22	15	2 Pet. 1
	23 A	16 to v.21	6 v. 22	16 v. 21	2
	24 b	17	7 to v. 32	18	3
	25 c	St. Mk.	7 v. 32		1 John 1
	26 d		19 to v.22	8 to v.21	19 v. 22
	27 e	20 to v 26	8 v. 21	20 v. 26	3
	28 f	21 to v.16	9	21 v. 16	4
	29 g	Ruth 1	10 to v. 22	Ruth 2	5
	30 A	3	10 v. 22	4	2,3 John

A TABLE OF LESSONS FOR MAY.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	b <i>S. Ph. & S. Jam.</i>				
2	c	1 Sa. 1	John 11 to v. 30	1 Sa. 2 to v. 22	Rom. 1
3	d	2 v. 22	11 v. 30	3	2
4	e	4	12 to v. 20	5	3
5	f	6	12 v. 20	7	4
6	g	8	13	9	5
7	A	10	14	11	6
8	b	12	15	13	7
9	c	14 to v. 24	16	14 v. 24	8
10	d	15	17	16	9
11	e	17 to v. 30	18	17 v. 30	10
12	f	18	19	19	11
13	g	20	20	21	12
14	A	22	21	23	13
15	b	24	Acts 1	25	14
16	c	26	2	27	15
17	d	28	3	29	16
18	e	30	4 to v. 23	31	1 Cor. 1
19	f	2 Sa. 1	4 v. 23	2 Sa. 2	2
20	g	3	5 to v. 17	4	3
21	A	5	5 v. 17	6	4
22	b	7	6	8	5
23	c	9	7 to v. 30	10	6
24	d	11	7 v. 30	12	7
25	e	13 to v. 23	8 to v. 26	13 v. 23	8
26	f	14	8 v. 26	15	9
27	g	16	9 to v. 23	17	10
28	A	18	9 v. 23	19 to v. 16	11
29	b	19 v. 16	10 to v. 31	20	12
30	c	21	10 v. 31	22	13
31	d	23	11 to v. 19	24	14

A TABLE OF LESSONS FOR JUNE.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	e	1 Ki. 1 to v.28	Acts 11 v. 19	1 Ki. 1 v. 28	1 Cor. 15
2	f	2 to v. 26	12	2 v. 26	16
3	g	3	13 to v.14	4	2 Cor. 1
4	A	5	13 v. 14	6	2
5	b	7	14 to v.19	8	3
6	c	9	14 v. 19	10	4
7	d	11 to v.26	15	11 v. 26	5
8	e	12	16 to v.14	13	6
9	f	14	16 v. 14	15	7
10	g	16	17 to v.16	17	8
11	A	18	17 v. 16	19	9
12	b				
13	c	20 to v.22	18 to v.18	20 v. 22	10
14	d	21	18 v. 18	22 to v.29	11
15	e	22 v. 29	19 to v.21	2 Kings 1	12
16	f	2 Kings 2	19 v. 21	3	13
17	g	4	20 to v.17	5	Gal 1
18	A	6	20 v. 17	7	2
19	b	8	21	9	3
20	c	10	2	11	4
21	d	12	23	13	5
22	e	14	24	15	6
23	f	16	25	17 to v.24	Eph. 1
24	g	17 v. 24	26	18	2
25	A				
26	b	19 to v.20	27 to v.21	19 v. 20	3
27	c	20	27 v. 21	21	4
28	d	22	28 to v.17	23	5
29	e	24	28 v. 17	25	6
30	f				

*St. Bar-
nabas.*

*Nat. of
St. John
Baptist.*

S. Peter.

A TABLE OF LESSONS FOR JULY.

CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Less.	2 Less.	1 Less.	2 Less.
1 g	Ezra 1	Matt. 1	Ezra 3	Phil. 1
2 A	4	2	5	2
3 b	6	3	7	3
4 c			9	4
5 d	<i>Civil and</i> <i>Relig.</i> <i>Liberty.</i> Neh. 1	4	Neh. 2	Col. 1
6 e	4 to v.13	5 to v.21	4 v. 13	2
7 f	5	5 v. 21	6	3
8 g	8	6 to v.16	9	4
9 A	10	6 v. 16	13 to v.15	1 Thes. 1
10 b	13 v. 15	7	Esth. 1	2
11 c	Esth 2	8 to v.18	3	3
12 d	4	8 v. 18	5	4
13 e	6	9 to v.18	7	5
14 f	8	9 v. 18	9 to v.20	2 Thes. 1
15 g	9 v. 20	10	Job 1	2
16 A	(Job) 2	11	3	3
17 b	4	12 to v.22	5	1 Tim. 1
18 c	6	12 v. 22	7	2, 3
19 d	8	13 to v.31	9	4
20 e	10	13 v. 31	11	5
21 f	12	14 to v.22	13	6
22 g	14	14 v. 22	15	2 Tim. 1
23 A	16	15 to v.21	17	2
24 b	18	15 v. 21	19	3
25 c	<i>St. Jan.</i>	16		4
26 d	20	17	21	Titus 1
27 e	22	18 to v.21	23	2, 3
28 f	24 & 25	18 v. 21	26	Philem.
29 g	27	19 to v.16	28	Heb. 1
30 A	29	19 v. 16	30	2
31 b	31	20 to v.17	32	3

A TABLE OF LESSONS FOR AUGUST.

CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Less.	2 Less.	1 Less.	2 Less.
1 c	Job 33	Matt. 20 v. 17	Job 34	Heb. 4
2 d	35	21 to v.23	36	5
3 e	37	21 v. 23	38	6
4 f	39	22 to v.23	40	7
5 g	41	22 v. 23	42	8
6 A	Prov. 1 to v.20	23 to v.25	Prov. 1 v. 20	9
7 b	2	23 v. 25	3	10
8 c	4	24 to v.29	5	11
9 d	6 to v.20	24 v. 29	6 v. 20	12
10 e	7	25 to v.31	8	13
11 f	9	25 v. 31	10	Jam. 1
12 g	11	26 to v.36	12	2
13 A	13	26 v. 36	14 to v.16	3
14 b	14 v. 16	27	15 to v.21	4
15 c	15 v. 21	28	16	5
16 d	17 to v.15	Mark 1	17 v. 15	1 Pet. 1
17 e	18	2	19	2
18 f	20	3	21 to v.17	3
19 g	21 v. 17	4 to v.26	22 to v.17	4
20 A	22 v. 17	4 v. 26	23 to v.22	5
21 b	23 v. 22	5 to v.21	24	2 Pet. 1
22 c	25	5 v. 21	26	2
23 d	27	6 to v.30	28	3
24 e	29	5 v. 30	31	1 John 1
25 f		7 to v.24		2
26 g	Eccl. 1	7 v. 24	Eccl. 2	3
27 A	3	8 to v.27	4	4
28 b	5	8 v. 27	6	5
29 c	7	9 to v.30	8	2, 3 Jno.
30 d	9	9 v. 30	10	Jude
31 e	11	10 to v.32	12	Rom. 1

St. Barthol

A TABLE OF LESSONS FOR SEPTEMBER.

CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Less.	2 Less.	1 Less.	2 Less.
1 f	Jer. 1	Mark 10 v. 32	Jer. 2 to v.20	Rom. 2
2 g	2 v. 20	11	3	3
3 A	4 to v. 19	12 to v. 28	4 v. 19	4
4 b	5	12 v. 28	6	5
5 c	7 to v. 21	13	7 v. 21	6
6 d	8	14 to v. 26	9	7
7 e	10	14 v. 26	11	8
8 f	12	15	13	9
9 g	14	16	15	10
10 A	16	Luke 1 to v.39	17	11
11 b	18	1 v. 39	19	12
12 c	20	2 to v.40	21	13
13 d	22	2 v. 40	23	14
14 e	24	3	25	15
15 f	26	4	27	16
16 g	28	5	29	1 Cor. 1
17 A	30	6 to v.20	31	2
18 b	32	6 v. 20	33	3
19 c	34	7 to v.36	35	4
20 d	36	7 v. 36	37	5
21 e	St. Mat. thew.	8 to v.26		6
22 f		38	8 v. 26	39
23 g	40	9 to v.37	41	8
24 A	42	9 v. 37	43	9
25 b	44	10 to v.25	45 & 46	10
26 c	47	10 v. 25	48 to v.25	11
27 d	48 v. 25	11 to v.29	49 to v.23	12
28 e	49 v. 23	11 v. 29	50 to v.21	13
29 f	St. Mich. & all A.	12		14
30 g		50 v. 21	13	51 to v.35

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Less.	2 Less.	1 Less.	2 Less.
1 A	Jer. 51 v. 35	Luke 14	Jer. 52	1 Cor. 16
2 b	Lam. 1	15	Lam. 2	2 Cor. 1
3 c	3 to v.37	16	3 v. 37	2
4 d	4	17 to v.20	5	3
5 e	Ezek. 1	17 v. 20	Ezek. 2	4
6 f	3	18 to v.31	6	5
7 g	7	18 v. 31	13	6
8 A	14	19 to v.28	18 to v.19	7
9 b	18 v. 19	19 v. 28	33 to v.17	8
10 c	33 v. 17	20	34	9
11 d	Dan. 1	21	Dan. 2 to v.24	10
12 e	2 v. 24	22 to v.31	3	11
13 f	4	22 v. 31	5	12
14 g	6	23	7	13
15 A	8	24	9	Gal. 1
16 b	10	John 1 to v.29	11	2
17 c	12	1 v. 29	Hos. 1	3
18 d	<i>St. Luke</i>	2		4
19 e	<i>Evang.</i> Hos. 2, 3	3 to v.22	4	5
20 f	5	3 v. 22	6	6
21 g	7	4	8	Eph. 1
22 A	9	5	10	2
23 b	11	6 to v.22	12	3
24 c	13	6 v. 22	14	4
25 d	Joel 1	7 to v.32	Joel 2 to v.15	5
26 e	2 v. 15	7 v. 32	3	6
27 f	Amos 1	8 to v.21	Amos 2	Phil. 1
28 g	<i>S. Simon & S. Jude</i>	8 v. 21		2
29 A	<i>A. & M.</i> 3	9	4	3
30 b	5	10 to v.22	6	4
31 c	7	10 v. 22	8	Col. 1

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	d				
2	e				
3	f				
4	g				
5	A				
6	b				
7	c				
8	d				
9	e				
10	f				
11	g				
12	A				
13	b				
14	c				
15	d				
16	e				
17	f				
18	g				
19	A				
20	b				
21	c				
22	d				
23	e				
24	f				
25	g				
26	A				
27	b				
28	c				
29	d				
30	e				

All
Saints'
Day.

S. And.

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	f	Isa. 14	Acts 11 to v. 19	Isa. 15	Heb. 7
2	g	16	11 v. 19	17	8
3	A	18	12	19	9
4	b	20, 21	13 to v. 14	22	10
5	c	23	13 v. 14	24	11
6	d	25	14 to v. 19	26	12
7	e	27	14 v. 19	28	13
8	f	29	15	30	James 1
9	g	31	16 to v. 14	32	2
10	A	33	16 v. 14	34	3
11	b	35	17 to v. 16	36	4
12	c	37	17 v. 16	38	5
13	d	39	18 to v. 18	40	1 Pet. 1
14	e	41	18 v. 18	42	2
15	f	43	19 to v. 21	44	3
16	g	45	19 v. 21	46	4
17	A	47	20 to v. 17	48	5
18	b	49	20 v. 17	50	2 Pet. 1
19	c	51	21	52	2
20	d	53	22	54	3
21	e	<i>St. Thomas.</i>	23		1 John 1
22	f	55	24	56	2
23	g	57	25	58	3
24	A	59	26	60	4
25	b	<i>Christ. Day.</i>			
26	c	<i>St. Stephen.</i>			
27	d	<i>St. John, E.</i>			
28	e	<i>Innocents'</i>	27 to v. 21		5
29	f	<i>Day.</i>	61	27 v. 21	62
30	g		63	28 to v. 17	64
31	A		65	28 v. 17	66
					2 John
					John
					Jude

¶ TABLES for finding the HOLY-DAYS.

A TABLE to find
EASTER-DAY, from the
present Time till the year
1899 inclusive.

Golden Number.	Day of the Month.	Sunday Letter.
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*. To find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the Day of the Paschal Full Moon: then look in third Column for the Sunday Letter, next after the day of the Full Moon; and the Day of the Month standing against that Sunday Letter is *Easter-day*. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-day*.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19: the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions, and also the number 1: divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current Year only its fourth part, and then divide by 7, and proceed as in the last Rule.

Note. That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter from the intercalated Day exclusive, to the end of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Numb.	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	Mar. 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	Mar. 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	Mar. 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	Mar. 27	28	29	30	31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers; and against the Prime, in the same Line, under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But,

Note. That the name of the Month is set on the left hand or just with the Figure, and followeth not, as in other Tables by descent, but collateral.

A TABLE of the Days on which EASTER will fall for thirty-eight Years, being the Time of two Cycles of the Moon.

Years of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.
1786	1	0	A	April 16
7	2	11	G	8
8	3	22	F E	March 23
9	4	3	D	April 12
90	5	14	C	4
1	6	25	B	24
2	7	6	A G	8
3	8	17	F	March 31
4	9	28	E	April 20
5	10	9	D	5
6	11	20	C B	March 27
7	12	1	A	April 16
8	13	12	G	8
9	14	23	F	March 24
800	15	4	E	April 13
1	16	15	D	5
2	17	26	C	18
3	18	7	B	10
4	19	18	A G	1
5	1	0	F	14
6	2	11	E	6
7	3	22	D	March 29
8	4	3	C B	April 3
9	5	14	A	2
10	6	25	G	22
11	7	6	F	14
12	8	17	E D	March 29
13	9	28	C	April 18
14	10	9	B	10
15	11	20	A	March 26
16	12	1	G F	April 14
17	13	12	G	8
18	14	23	F	March 24
19	15	4	E	April 13
20	16	15	B A	2
21	17	26	G	22
22	18	7	F	7
23	19	18	E	March 30

A TABLE of the Moveable Feasts, according to the several Days that *Easter* can possibly fall upon.

Easter-day.		Sund. after Epiphany.	Septuages. Sunday.	Fifth Sund. in Lent.	Ascension Day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
March	22	1	Jan. 18	April 26	April 30	Msy 10	27	Nov. 9
	23	1	19	27	1	11	27	20
	24	1	20	28	May 2	12	27	Dec. 1
	25	2	21	29	3	13	27	2
	26	2	22	30	4	14	27	3
	27	2	23	May 1	5	15	26	Nov. 27
	28	2	24	2	6	16	26	28
	29	2	25	3	7	17	26	29
	30	2	26	4	8	18	26	30
	31	2	27	5	9	19	26	Dec. 1
April	1	3	28	6	10	20	26	2
	2	3	29	7	11	21	26	3
	3	3	30	8	12	22	25	Nov. 27
	4	3	31	9	13	23	25	28
	5	3	Feb. 1	10	14	24	25	29
	6	3	2	11	15	25	25	30
	7	3	3	12	16	26	25	Dec. 1
	8	4	4	13	17	27	25	2
	9	4	5	14	18	28	25	3
	10	4	6	15	19	29	24	Nov. 27
	11	4	7	16	20	30	24	38
	12	4	8	17	21	31	24	29
	13	4	9	18	22	Jnue 1	24	30
	14	4	10	19	23	2	24	Dec. 1
	15	5	11	20	24	3	24	2
	16	5	12	21	25	4	24	3
	17	5	13	22	26	5	23	Nov. 27
	18	5	14	23	27	6	23	28
	19	5	15	24	28	7	23	29
	20	5	16	25	29	8	23	30
	21	5	17	26	30	9	23	Dec. 1
	22	6	18	27	31	10	23	2
	23	6	19	28	June 1	11	23	3
	24	6	20	29	2	12	22	Nov. 27
	25	6	21	30	3	13	23	28

Note. That in a Bissextile or Leap-Year, the number of Sundays after *Epiphany* will be the same as if *Easter-day* had fallen one day later than it really does. And for the same reason one day must in every Leap-Year be added to the day of the Month given by the Table for *Septuagesima* Sunday.

A TABLE to find EASTER DAY, from the year 1900 to the year 2199 inclusive.

Golden Numb.	Day of the Month.	Sunday Letters.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the year of our Lord 1900 ; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table : which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the year 1900 to the year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the year 1899.

GENERAL TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers, in the Calendar.

TABLE I.						
6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

To find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its fourth part, omitting fractions, and also the Number, which in Table I. standeth at the top of the Column, wherein the Number of Hundreds contained in that given Year is found. Divide the Sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter which standeth under that Number at the top of the Table is the Sunday Letter.

TABLE II.

	2	3	1	2	3
	Years of our LORD.			Years of our LORD.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our LORD, consisting of entire Hundred Years, and in all the intermediate years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and note the Number or Cypher which stands against it in the Third Column. Then in Table III. look for the same Number in the Column under any given Golden Number: which when you have found, guide your eye sideways to the left hand, and in the first Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years.

The Letter B, prefixed to certain Hundredth Years in Table II., denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.		Sunday Letter.	THE GOLDEN NUMBERS.																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar.	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar.	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar.	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar.	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar.	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar.	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar.	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar.	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar.	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar.	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar.	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April	1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April	2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April	3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April	4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April	5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April	6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April	7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April	8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April	9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April	10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April	11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April	17	B												7	18	29	10	21	2	13	24
April	18	C	6	17	28	9	20	1	12	23	4	15	26								
April	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER
FOR
DAILY MORNING PRAYER.

¶ *The Minister shall begin the MORNING PRAYER by reading, with an audible voice, some of the following sentences of scripture.*

THE Lord is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal. i. 11.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren; the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech

you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me :

¶ *A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father ; We have erred and strayed from thy ways like lost sheep : We have followed too much the devices and desires of our own hearts : We have offended against thy holy laws : We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults ; Restore thou those who are penitent : According to thy promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ *A Declaration concerning the Forgiveness of Sins : to be made by the Minister alone, standing ; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, desireth not the death of a sinner, but

rather that he may turn from his wickedness and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit ; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy : so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, &c. For thine, &c. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips :

Answ. And our mouth shall shew forth thy praise.

Minister. O God make speed to save us :

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following : except on Easter Day, upon which another Anthem is appointed.*

Psalm xcv.

O COME, let us sing, &c.

¶ *Then shall follow the Psalms in order as appointed : and instead of saying the Gloria Patri at the end of each Psalm, let it be said only at the end of the whole portion of Psalms ; or, in the place thereof, let the following Anthem be said or sung :*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ;
 thou only, O Christ, with the Holy Ghost, art most
 high in the glory of God the Father. *Amen.*

¶ *Then shall be read the first Lesson, according to the Table or
 Calendar ; after which shall be said or sung the following
 Hymn.*

¶ *Note, that before every Lesson the Minister shall say, Here
 beginneth such a Chapter, or Verse of such a Chapter, of
 such a Book : And after every Lesson, Here endeth the
 First or the Second Lesson.*

WE praise thee, O God : we acknowledge thee to
 be the Lord.

All the earth doth worship thee : the Father
 everlasting.

To thee all Angels cry aloud : the Heavens, and
 all the Powers therein.

To thee Cherubin and Seraphin : continually do
 cry,

Holy, Holy, Holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of thy
 glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise
 thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine adorable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of glory : O Christ,

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst humble thyself to be born of a pure Virgin.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without
sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy be upon us : as our trust is
in thee.

¶ *Then shall be read in like manner the Second Lesson, taken out
of the New Testament. And after that, the Hymn following.*

St. Luke i. 68.

BLESSED be the Lord God, &c.

¶ *Or this. Psalm 100.*

O BE joyful in the Lord, &c.

¶ *Then shall be said the Apostles' Creed by the Minister and
the people, standing.*

I BELIEVE in God, the Father Almighty, Maker of
heaven and earth:

And in Jesus Christ his only Son our Lord ;
Who was conceived by the Holy Ghost, Born of
the Virgin Mary, Suffered under Pontius Pilate,
Was crucified, dead, and buried ; [He descended
into Hell ;] The third day he rose again from the
dead ; He ascended into heaven, And sitteth on the
right hand of God the Father Almighty ; From

thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ;
the Minister first pronouncing,*

Minister. The Lord be with you :

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States ;

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness ;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us ;

Answ. And take not thy Holy Spirit from us.

¶ *A Collect for Peace.*

O GOD, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *A Collect for Grace.*

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may, by thy governance, be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *The LITANY, or GENERAL SUPPLICATION, to be used at Morning Service, and at other times as the Minister shall think fit.*

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou

vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation ;

Good Lord, deliver us.

From all blindness of heart ; from pride, vain glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness ;

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil ;

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle, and murder, and from sudden death ;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment ;

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation ;

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost ;

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment ;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Congress of these United States, and all others in authority, legislative, judicial, and executive, with grace, wisdom, and understanding, to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, and other Pastors, with true knowledge and under-

standing of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted,

and to raise up those who fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in child-birth, all sick persons, and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : who takest away the sins of the world :

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us, and deal not with us according to our sins :

Neither reward us according to our iniquities.

O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful : Mercifully assist our prayers which we make before thee in all our troubles and adversities whensoever they oppress us : and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought ; that we

thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be shewed upon us.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most justly have deserved: and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

HERE ENDETH THE LITANY.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men: [** particu- * This to be larly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We *who have been prayed for, desire to return praise.* We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that

our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord : to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee : and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Morning Prayer.

THE ORDER
FOR
DAILY EVENING PRAYER.

¶ *The EVENING PRAYER is to be read the same as MORNING PRAYER, to the answer, "The Lord's Name be praised," preceding the Psalms: then shall be said or sung the Psalms in Order as they are appointed, with the Doxology, as in the Morning Service; then the Lesson from the Old Testament; after which this HYMN.*

St. Luke i. 46.

My soul doth magnify, &c.

¶ *Or else this. Psalm xcvi.*

O SING unto the Lord, &c.

¶ *Then a Lesson of the New Testament, as it is appointed: and after that shall be sung or said this Hymn.*

St. Luke ii. 29.

LORD, now lettest, &c.

¶ *Or else this.* Psalm lxvii.

GOD be merciful, &c.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; [He descended into Hell:] The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the Body ; And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing,*

The Lord be with you :

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States ;

Answ. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness ;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us ;

Answ. And take not thy Holy Spirit from us.

COLLECTS.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give : that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

ENLIGHTEN our minds, O Lord, we beseech thee, with thy truth ; and by thy great mercy defend us

from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ.
Amen.

¶ *These four Prayers following are always to be used in the Evening Service, and at other times when the Litany is not said.*

¶ *A Prayer for the Congress.*

MOST gracious God, we humbly beseech thee, as for these *United States* in general, so especially for their Delegates in Congress ; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people : that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

¶ *A Prayer for our Civil Rulers.*

O LORD our heavenly Father, the high and mighty Ruler of the Universe, who dost from thy throne

behold all the dwellers upon earth ; most heartily we beseech thee with thy favour to behold all in authority, legislative, judicial, and executive, in these United States ; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way : Endue them plentifully with heavenly gifts ; grant them in health and wealth long to live ; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, send down upon all Bishops and other Pastors, and the Congregations committed to their charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer for all Conditions of Men.*

O GOD, the Creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all

nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in

* *This to be said, mind, body, or estate; [*especially those when any desire for whom our prayers are desired:] the prayers of the Congregation.*

that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ *Then the General Thanksgiving, and Prayer of St. Chrysostom, and the Blessing, as in the Morning Service.*

Here endeth the Evening Prayer.

PRAYERS AND THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.

P R A Y E R S.

¶ *For Rain.*

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet

upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season ; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply : Behold, we beseech thee, the afflictions of thy people ; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may, through thy goodness, be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord : to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O GOD, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness : Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find

the seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those who are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O THOU Almighty Ruler of the Universe, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the

rest: Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *For those who are to be admitted into holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those who shall be ordained to any holy Functions, give thy grace and heavenly benediction; that both by their life and doctrine they may shew forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY GOD, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church : Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

¶ *The Thanksgiving of Women after Child-birth ; to be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe Deliverance.*

O ALMIGHTY God, we give thee humble thanks, for that thou hast been graciously pleased to preserve this woman thy servant through the great pain and peril of Child-birth. Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk accord-

ing to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *For Rain.*

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Public Peace at Home.*

O ETERNAL God, our heavenly Father, who alone

makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people: We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord.
Amen.

¶ *For Deliverance from the Plague, or other Common Sickness.*

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet, seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

C O L L E C T S.

¶ COLLECTS *that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy

servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name,

and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking : We beseech thee to have compassion upon our infirmities ; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name : We beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee ; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

THE
ORDER FOR THE ADMINISTRATION
of the Lord's Supper, or Holy Communion.

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following; or so much thereof as in his discretion he may think convenient.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it

unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof : and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, first to examine your lives and conversations by the rule of God's commandments : and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them : being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences

at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's word, and open his grief: that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus

Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They who refused the feast in the Gospel, because they had

bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation ; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded. Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye willfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things, if ye earnestly consider, ye will by God's grace return to a better mind : for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ IF among those who come to be partakers of the holy Communion, the Minister shall know any to be an open and notorious evil-liver, or to have done any wrong to his neigh-

hours by word or deed, so that the Congregation be thereby offended ; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied ; and that he hath recompensed the parties to whom he hath done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended ; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice : the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ *The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Minister, standing at the north side of the Table, shall say the Collect following ; the people kneeling.*

Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid ; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit : that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly all the Ten Commandments : and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth :*

Minister.

GOD spake these words, and said, I am the Lord thy God : Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers

upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ;

that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse: and the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the People all standing up,) saying, The Holy Gospel is written in the — Chapter of — beginning at the — Verse.*

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And (if occasion be) shall notice be given of the Communion.*

¶ *Then shall follow the Sermon: after which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matth. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them ; for this is the law and the prophets. *St. Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix. 8.

Who goeth a warfare at any time at his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? *1 Cor.* ix. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice ; and they who wait at the altar, are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor.* ix. 13, 14.

He that soweth little, shall reap little ; and he

that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart : not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love : which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him ; how dwelleth the love of God in him ? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man : and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little ; for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal.* xli. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit Persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent bason to be provided by the Parish for that pur-*

pose ; and reverently bring it to the Minister, who shall humbly present and place it upon the holy Table.

¶ *And the Minister shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, he shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully [*to accept* If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.] to receive these our prayers which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they who do confess thy holy Name, may agree in the truth of thy holy word, and live in unity, and godly love. We beseech thee also so to direct and dispose the hearts of all Christian rulers, and especially the Rulers and Governors of these States, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy

true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Pastors : that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; and especially to this Congregation here present : that with meek heart, and due reverence, they may hear and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those, who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Minister shall say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come

to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink his blood :) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour. Judge therefore yourselves, brethren, that ye be not judged of the Lord : repent ye truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men : so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the

end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Minister say to those who come to receive the holy Communion :*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways : Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble Confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made by the Minister, and all those who are minded to receive the holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings : The remembrance of them is grievous unto us : The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father : For thy Son our Lord Jesus Christ's sake. Forgive us all that is past ; And grant that we may ever hereafter serve and please thee in newness of life : To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister (the Bishop, if he be present) stand up, and, turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith

turn unto him : Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say :*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him :

COME unto me, all ye that travel and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John. iii. 16.*

Hear also what St Paul saith :

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Minister shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Minister turn to the Lord's Table, and say,*

It is very meet, right, and our bounden ^{* These words}
 duty, that we should at all times, and in ^[Holy Father]
 all places, give thanks unto thee, O ^{must be omitted}
 Lord, [*Holy Father,] Almighty, Ever- ^{on Trinity Sun-}
 lasting God. ^{day.}

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ PROPER PREFACES.

¶ *Upon Christmas-day, and seven Days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us : who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven Days after.*

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, &c.

¶ *Upon Ascension-day, and seven Days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord : who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that, where he is, thither we might also

ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six Days after.*

THROUGH Jesus Christ our Lord : according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations ; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord ; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *Then shall the Minister, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following :*

WE do not presume to come to this thy Table; O merciful-Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Minister, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth :*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption : who made there (by his one oblation of

himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood. Who, in the same night that he was betrayed, (a) took bread, and, when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Minister is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here to lay his hand upon every Vessel, in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present;) and after that, to the People also in order, into their hands: all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this, in remembrance that Christ's blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Minister is to consecrate more according to the Form before prescribed: beginning at [Our Saviour Christ, in the same night, &c.] for the blessing of the Bread; and at [Likewise after supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of*

the consecrated Elements, covering the same with a fair linen Cloth.

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every petition*

OUR Father, &c. For thine, &c. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service: not

weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ: and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Minister (the Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion,*

until the end of the Gospel; concluding with the Blessing. And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

¶ *The Bread and Wine for the Communion shall be provided by the Churchwardens, at the Charges of the Parish.*

¶ *And note, That it is the Duty of every Parishioner to communicate at the least three times in the year, of which Easter to be one.*

THE
COLLECTS, EPISTLES, AND GOSPELS,
To be used throughout the Year.

¶ *The proper Collect for the Day is to be used in the Morning Service (when the same is not used with the Communion Service) immediately before the Collect for Peace; and always in the Evening Service, immediately before the Collects of the same.*

The first Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the

armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Day.*

The Epistle. Rom. xiii. 8—14.

The Gospel. St. Matth. xxi. 1—13.

The second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4—13.

The Gospel. St. Luke xxi. 25—33.

The third Sunday in Advent.

The Collect.

O LORD JESUS CHRIST, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the Ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1—5.

The Gospel. St. Matth. xi. 2—10.

The fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us;

that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord ; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4—7.

The Gospel. St. John i. 19—28.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin : Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1—12.

The Gospel. St. John i. 1—14.

The Sunday after Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin : Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1—7.

The Gospel. St. Matth. i. 18—25.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man :

Grant us the true circumcision of the Spirit ; that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8—14.

The Gospel. St. Luke ii. 15—21.

¶ *The same Collect, Epistle, and Gospel shall serve for every Day after, unto the Epiphany.*



The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading of a Star didst manifest thy only-begotten Son to the Gentiles : Mercifully grant, that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1—12.

The Gospel. St. Matth. ii. 1—12.



*The first Sunday after the Epiphany.**The Collect.*

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee ; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1—5.

The Gospel. St. Luke ii. 41—52.

*The second Sunday after the Epiphany.**The Collect.*

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth : Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6—16.

The Gospel. St. John ii. 1—11.

*The third Sunday after the Epiphany.**The Collect.*

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16—21.

The Gospel. St. Matth. viii. 1—13.

*The fourth Sunday after the Epiphany.**The Collect.*

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1—7.

The Gospel. St. Matth. viii. 23—34.

*The fifth Sunday after the Epiphany.**The Collect.*

O LORD, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12—17.

The Gospel. St. Matth. xiii. 24—30.

*The sixth Sunday after the Epiphany.**The Collect.*

O GOD, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1—8.

The Gospel. St. Matth. xxiv. 23—31.

*The Sunday called Septuagesima, or the
third Sunday before Lent.*

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour; who liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24—27.

The Gospel. St. Matth. xx. 1—16.

*The Sunday called Sexagesima, or the second
Sunday before Lent.*

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do: Mercifully grant that by

thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19—31.

The Gospel. St. Luke viii. 4—15.

*The Sunday called Quinquagesima, or the next
Sunday before Lent.*

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1—13.

The Gospel. St. Luke xviii. 31—43.

*The first Day of Lent, commonly called
Ash-Wednesday.*

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent : Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every Day in Lent, after the Collect appointed for the Day.*

¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.*

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing

that thou hast made ; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved : Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins : spare us, therefore, good Lord, spare thy people whom thou hast redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vile-ness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister :*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable, to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy

people, good Lord, spare them ; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great : And after the multitude of thy mercies look upon us ; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

For the Epistle. Joel ii. 12—17.

The Gospel. St. Matth. vi. 16—21.

The first Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights : Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest, with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1—10.

The Gospel. St. Matth. iv. 1—11.

*The second Sunday in Lent.**The Collect.*

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves : Keep us both outwardly in our bodies, and inwardly in our souls ; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 1—8.

The Gospel. St Matth. xv. 21—28.

*The third Sunday in Lent.**The Collect.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1—14.

The Gospel. St. Luke ii. 14—28.

*The fourth Sunday in Lent.**The Collect.*

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21—31.

The Gospel. St. John vi. 1—14.

*The fifth Sunday in Lent.**The Collect.*

WE beseech thee, Almighty God, mercifully to look upon thy people ; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11—15.

The Gospel. St. John viii. 46—59.

*The Sunday next before Easter.**The Collect.*

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5—11.

The Gospel. St. Matth. xxvii. 1—54.

¶ *The Epistles and Gospels from the Sunday before Easter to Good-Friday are as followeth, viz.*

On Monday, for the Epistle, Isaiah lxiii. 1 ; and for the Gospel, St. Mark xiv. 1.

On Tuesday, for the Epistle, Isaiah l. 5 ; and for the Gospel, St. Mark xv. 1 to 40.

On Wednesday, for the Epistle, Hebrews ix. 16 ; and for the Gospel, St. Luke xxii. 1.

And on Thursday, for the Epistle, 1 Corinth. xi. 17 ; and for the Gospel, St. Luke xxiii. 1 to 50.

*Good Friday.**The Collects.*

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross ; who now liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified : Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church ; that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live : Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of

thy word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord ; who liveth and reigneth, with thee, and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1—25.

The Gospel. St. John xix. 1—37.

¶ *At Morning Prayer, instead of the Psalm, (O come let us sing, &c.) these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead, dieth no more : death hath no more dominion over him ;

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin ; but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead : and become the first-fruits of them that slept ;

For since by man came death: by man came also the resurrection of the dead;

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

The Collect.

ALMIGHTY God, who, through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth, with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. iii. 1—7.

The Gospel. St. John xx. 1—10.

Monday in Easter Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts x. 34—43.

The Gospel. St. Luke xxiv. 13—35.

Tuesday in Easter Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts xiii. 26—41.

The Gospel. St. Luke xxiv. 36—48.

The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord.
Amen.

The Epistle. 1 St. John v. 4—12.

The Gospel. St. John xx. 19—23.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son

to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19—25.

The Gospel. St. John x. 11—16.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all those who are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Pet. ii. 11—17.

The Gospel. St. John xvi. 16—22.

*The fourth Sunday after Easter.**The Collect.*

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17—21.

The Gospel. St. John xvi. 5—15.

*The fifth Sunday after Easter.**The Collect.*

O LORD, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22—27.

The Gospel. St. John xvi. 23—33.

*The Ascension-Day.**The Collect.*

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth, with thee, and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1—11.

The Gospel. St. Mark xvi. 14—20.

*Sunday after Ascension-Day.**The Collect.*

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven : We beseech thee leave us not comfortless ; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before ; who liveth and reigneth, with thee, and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter iv. 7—11.

The Gospel. St. John xv. 26 to xvi. 4.

Whit-Sunday.

The Collect.

GOD, who at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit : Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour ; who liveth and reigneth, with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1—11.

The Gospel. St. John xiv. 15—31.

Monday in Whitsun-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts x. 34—48.

The Gospel. St. John iii. 16—21.

Tuesday in Whitsun-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts viii. 14—17.

The Gospel. St John x. 1—10.

Trinity Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity : We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities ; who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1—11.

The Gospel. St. John iii. 1—15.

*The first Sunday after Trinity.**The Collect.*

O GOD, the strength of all those who put their trust in thee, mercifully accept our prayers ; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John iv. 7—21.

The Gospel. St. Luke xvi. 19—31.

*The second Sunday after Trinity.**The Collect.*

O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love : Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St John iii. 13—24.

The Gospel. St. Luke xiv. 16—24.

*The third Sunday after Trinity.**The Collect.*

O LORD, we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. v. 5—11.

The Gospel. St. Luke xv. 1—10.

*The fourth Sunday after Trinity.**The Collect.*

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy : Increase and multiply upon us thy mercy ; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal : Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18—23.

The Gospel. St. Luke vi. 36—42.

*The fifth Sunday after Trinity.**The Collect.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8—15.

The Gospel. St. Luke v. 1—11.

*The sixth Sunday after Trinity.**The Collect.*

O GOD, who hast prepared for those who love thee, such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3—11.

The Gospel. St. Matth. v. 20—26.

*The seventh Sunday after Trinity.**The Collect.*

LORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19—23.

The Gospel. St. Mark viii. 1—9.

*The eighth Sunday after Trinity.**The Collect.*

O GOD, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12—17.

The Gospel. St. Matth. vii. 15—21.

*The ninth Sunday after Trinity.**The Collect.*

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1—13.

The Gospel. St. Luke xvi. 1—9.

*The tenth Sunday after Trinity.**The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1—11.

The Gospel. St. Luke xix. 41—47.

*The eleventh Sunday after Trinity.**The Collect.*

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity : Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1—11.

The Gospel. St. Luke xviii. 9—14.

*The twelfth Sunday after Trinity.**The Collect.*

ALMIGHTY and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve : Pour down upon us the abundance of thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4—9.

The Gospel. St. Mark vii. 31—37.

The thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service : Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16—22.

The Gospel. St. Luke x. 23—37.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity ; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16—24.

The Gospel. St. Luke xvii. 11—19.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11—18.

The Gospel. St. Matth. vi. 24—34.

The sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13—21.

The Gospel. St. Luke vii. 11—17.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1—6.

The Gospel. St. Luke xiv. 1—11.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4—8.

The Gospel. St. Matth. xxii. 34—46.

*The nineteenth Sunday after Trinity.**The Collect.*

O GOD, forasmuch as without thee we are not able to please thee: Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17—32.

The Gospel. St. Matth. ix. 1—8.

*The twentieth Sunday after Trinity.**The Collect.*

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15—21.

The Gospel. St. Matth. xxii. 1—14.

*The twenty-first Sunday after Trinity.**The Collect.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord.
Amen.

The Epistle. Ephes. vi. 10—20.

The Gospel. St. John iv. 46—54.

*The twenty-second Sunday after Trinity.**The Collect.*

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3—11.

The Gospel. St. Matth. xviii. 21—35.

*The twenty-third Sunday after Trinity.**The Collect.*

O GOD, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17—21.

The Gospel. St. Matth. xxii. 15—22.

*The twenty-fourth Sunday after Trinity.**The Collect.*

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Coloss. i. 3—21.

The Gospel. St. Matth. ix. 18—26.

*The twenty-fifth Sunday after Trinity.**The Collect.*

STIR up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5—8.

The Gospel. St. John vi. 5—14.

¶ *If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted : provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

HOLY-DAYS.

*St. Andrew's Day.**The Collect.*

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son, Jesus Christ, and followed him without delay: Grant unto us all, that we,

being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9 to 21.

The Gospel. St. Matth. iv. 18 to 23.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who, for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, now, and for evermore. *Amen.*

The Epistle. Ephes. ii. 19 to 24.

The Gospel. St. John xx. 24 to 31.

*Saint Stephen's Day.**The Collect.*

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed ; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

For the Epistle. Acts vii. 55 to 60.

The Gospel. St. Matth. xxiii. 34 to 39.

*Saint John the Evangelist's Day.**The Collect.*

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to

the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1 to 10.

The Gospel. St. John xxi. 19 to 25.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths : Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1 to 6.

The Gospel. St. Matth. ii. 13 to 19.

The Conversion of St. Paul.

The Collect.

O GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the

Gospel to shine throughout the world : Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1 to 23.

The Gospel. St. Matth. xix. 27 to 30.

The Presentation of Christ in the Temple ; commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1 to 6.

The Gospel. St. Luke ii. 22—41.

*Saint Matthias's Day.**The Collect.*

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles : Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord.
Amen.

For the Epistle. Acts i. 15 to 26.

The Gospel. St. Matth. xi. 25 to 30.

*The Annunciation of the Blessed Virgin Mary.**The Collect.*

WE beseech thee, O Lord, pour thy grace into our hearts ; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. vii. 10 to 16.

The Gospel. St. Luke i. 26 to 39.

EASTER EVEN.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by the continual mortifying of our corrupt affections, we may be buried with him: and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17 to 22.

The Gospel. St. Matth. xxvii. 57 to 66.

*Saint Mark's Day.**The Collect.*

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark: Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7 to 17.

The Gospel. St. John xv. 1 to 12.

*St. Philip and St. James's Day.**The Collect.*

O ALMIGHTY God, whom truly to know is everlasting life : Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life ; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1 to 13.

The Gospel. St. John xiv. 1 to 15.

*Saint Barnabas the Apostle.**The Collect.*

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost : Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22 to 30.

The Gospel. St. John xv. 12 to 17.

*Saint John Baptist's Day.**The Collect.*

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by the preaching of repentance : Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching ; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. xl. 1 to 12.

The Gospel. St. Luke i. 57 to 80.

*Saint Peter's Day.**The Collect.*

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock : Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same ; that they

may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1 to 12.

The Gospel. St. Matth. xvi. 13 to 20.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27 to xii. 3.

The Gospel. St. Matth. xx. 20 to 29.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe

and to preach thy word: Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12 to 17.

The Gospel. St. Luke xxii. 24 to 31.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1 to 7.

The Gospel. St. Matth. ix. 9 to 14.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and con-

stituted the services of angels and men in a wonderful order: Mercifully grant, that as thy holy angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7 to 13.

The Gospel. St. Matth. xviii. 1 to 11.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5 to 16.

The Gospel. St. Luke x. 1 to 7.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon

the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1 to 9.

The Gospel. St. John xv. 17 to 27.

All Saints' Day.

The Collect.

O ALMIGHTY God, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2 to 13.

The Gospel. St. Matth. v. 1 to 13.

THE MINISTRATION OF PUBLIC BAPTISM OF
INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-Days, or occasions of public worship. Nevertheless, (if necessity so require,) they may be baptized upon any other day.*

There shall be for every male child to be baptized, when they can be had, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers: and Parents shall be admitted as Sponsors, if it be desired.

When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister.

Minister. Hath this Child been already baptized,
or no?

¶ *If they answer, No; then shall the Minister proceed, as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to

call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have ; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin : We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child* ; wash *him*, and sanctify *him* with the Holy Ghost ; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with

thee, world without end, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead: We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock: that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth [*to the sixteenth*] verse.

THEY brought young children, &c.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ ; that he commanded the children to be brought unto him ; how he blamed those who would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good-will toward them : for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that he will likewise favourably receive *this present Infant* ; that he will embrace *him* with the arms of his mercy ; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ ; and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouch-

safed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ; who liveth and reigneth, with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise and answer to the following questions:—

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed; and wilt thou endeavour to have *this Child* instructed accordingly?

Answer. I do believe them : and by God's help will endeavour so to do.

Minister. Wilt thou endeavour to have *him* brought up in the fear of God, and to obey his holy will and commandments ?

Answer. I will, by God's assistance.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our

sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

And then, naming it after them, (if they shall certify him that the Child may well endure it,) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words.*

¶ *Then the Minister shall say,*

WE receive this Child into the Congregation of

* *Here the Minister shall make a Cross upon the Child's forehead.* Christ's flock,* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified; and to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *But if the Sponsors shall desire that the sign of the Cross may be omitted, the Minister shall say,*

WE receive this Child into the Congregation of Christ's flock; and pray that hereafter he may never be ashamed, &c.

¶ *Then shall be said,*

OUR Father, &c. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* as thine own *Child* by Baptism, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also

be *partaker* of his resurrection : so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then the Minister shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as ye have promised for *this Child*, that ye will endeavour to have *him* instructed in the Articles of the Christian Faith, as contained in the Apostles' Creed, and brought up in the fear of God, and to obey his holy will and commandments ; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn what a solemn vow, promise, and profession ye have here made for *him*. And that *he* may know these things the better, ye shall call upon *him* to hear sermons ; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health : and that *this Child* may be virtuously brought up to lead a godly and a Christian life ; remembering always that Baptism doth represent unto us our profession ; which is to follow the

example of our Saviour Christ, and to be made like unto him : that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-Day falling between, unless upon a great and reasonable cause.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

¶ *First, let the Minister of the Parish, (or, in his absence, any other lawful Minister that can be procured,) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour water upon it, saying these words ;*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall give thanks unto God, and say,*
 WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this Infant as thine own Child by Baptism, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection : and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church ; to the intent, that if the Minister of the same Parish did himself baptize that Child, the Congregation may be*

certified of the true form of baptism by him privately before used. In which case he shall say thus :

I CERTIFY you, that according to the due and prescribed order of the Church, *at such a time and at such a place*, before divers witnesses, I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be ; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus :*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child ; who is now by Baptism incorporated into the Christian Church. For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants ; but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. St. Mark x. 13 to 16.

THEY brought young children, &c.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ ; that he commanded the children to be brought unto him ; how he blamed those who would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant* ; that he hath embraced *him* with the arms of his mercy ; and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we, being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant* ; let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, &c. Amen.

ALMIGHTY and everlasting God, heavenly Father,

we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that, being *an heir* of everlasting salvation through our Lord Jesus Christ, *he* may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son; who liveth and reigneth, with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Minister demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say to them:*

DOST thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed? and wilt thou endeavour to have *this Child* instructed accordingly?

Answ. I do believe them; and by God's help will endeavour so to do.

Minister.

WILT thou endeavour to have *him* brought up in the fear of God, and to obey his holy will and commandments?

Answ. I will, by God's assistance.

¶ *Then the Minister shall say,*

WE receive this Child into the Congregation of Christ's flock,* and do sign *him* with * Here the Minister shall make a Cross upon the Child's forehead. the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *The same rule to be observed, as to the omission of the Sign of the Cross, as in the Public Baptism of Infants; and the Minister to proceed as in that Form, to the end thereof.*

¶ *But if they which bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism;) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants: saving that, at the dipping of the Child in the Font, he shall use this Form of words:*

IF thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

- ¶ *When any such Persons, as are of Riper Years, are to be baptized, timely notice shall be given to the Minister : that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion ; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*
- ¶ *And if they shall be found fit, the Minister, in presence of the Sponsors, or other Witnesses chosen for this purpose, either at the Morning or Evening Service, shall say :*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh, is flesh, and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions ;) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the Holy Ghost : I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have ; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *lively members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify the element of water to the mystical washing away of sin : We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants* ; wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life ; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection

of the dead : We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you. So give now unto us who ask ; let us who seek, find ; open the gate unto us who knock : that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first [*to the eighth*] verse :

THERE was a man of the Pharisees, &c.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be

had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature : he that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle ; when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do ? replied, and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost : for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these*

present *persons*, truly repenting, and coming unto him by faith ; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost ; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we, being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee : increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ ; who liveth and reigneth, with thee and the Holy Spirit, now and for ever.
Amen.

¶ *Then the Minister shall speak to the persons to be baptized on this wise.*

WELL-BELOVED, who are come hither desiring to receive holy Baptism ; *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ

would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for ; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *ye* must also faithfully for your part, in the presence of these your witnesses, and this whole congregation, promise and answer to the following questions :—

Quest. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed ?

Answ. I do.

Quest. Wilt thou endeavour to live in the fear of God, and to obey his holy will and commandments ?

Answ. I will, by God's assistance.

¶ *Then shall the Minister say :*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*,

and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congregation. Sanctify this water to the mystical washing away of sin, and grant that *the persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*.

¶ *Then shall the Minister take each Person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I Baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Minister say,*

WE receive this person into the Congregation of Christ's flock,* and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

* Here the Minister shall make a Cross upon the person's forehead.

¶ *The same rule, as to the omission of the sign of the Cross, to be observed here, as in the Baptism of Infants.*

¶ *Then shall be said the Lord's Prayer.*

OUR Father, &c. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this

knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that, being made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son ; who liveth and reigneth, with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then the Minister shall use this Exhortation following ; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons* have declared in your presence, that they believe all the Articles of the Christian Faith, as contained in the Apostles' Creed, and have promised that they will live in the fear of God, and obey his holy will and commandments ; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy word ; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ *And then, speaking to the new-baptized Persons, he shall proceed, and say :*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him: that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person thus baptized should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any Persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or (in case of extreme danger) the Office for Private Baptism: only changing the word [Infant] for [Child, or Person] as occasion requireth.*

A CATECHISM:

That is to say, An Instruction to be learned by every Person, before he be brought to be confirmed by the Bishop.

Quest. WHAT is your name ?

Answ. N. or M.

Quest. When did you receive this name ?

Answ. I received it in Baptism ; whereby I became a member of the Christian Church.

Quest. What was promised for you in Baptism ?

Answ. That I should be instructed in all the Articles of the Christian Faith, as contained in the Apostles' Creed ; and brought up in the fear of God, and to obey his holy will and Commandments.

Quest. Dost thou think that thou art bound to believe all the Articles of the Christian Faith, as contained in the Apostles' Creed ; and to obey God's holy will, and keep his Commandments ?

Answ. Yes, verily ; and, by God's help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answ. I believe in God, &c.—[*as in the Creed in the Morning Service.*]

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise to instruct you to keep God's Commandments. Tell me how many there are.

Answ. Ten.

Quest. Which are they?

Answ. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me, &c. [*as in the Communion Service.*]

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: my duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God ?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour ?

Answ. My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me : To love, honour, and succour my Father and Mother : To honour and obey my Civil Rulers : To submit myself to all my governors, teachers, spiritual pastors, and masters : To order myself lowly and reverently to all my betters : To hurt nobody by word or deed : To be true and just in all my dealings : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods : But to learn and labour truly to get mine own living, and to do

my duty in that state of life unto which it shall please God to call me.

Catechist. Thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him without his special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Ans. Our Father, &c. [*as in the Morning Service.*]

Quest. What desirest thou of God in this Prayer ?

Ans. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things which are needful, both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ : and therefore I say, Amen ; so be it.

Quest. How many Sacraments hath Christ ordained in his Church ?

Answ. Two only, as generally necessary to salvation ; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word, *Sacrament* ?

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament ?

Answ. Two ; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form, in Baptism ?

Answ. Water ; wherein the person is baptized, *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace ?

Answ. A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized ?

Answ. Repentance, whereby they forsake sin ; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when, by reason of their tender age, they cannot perform them ?

Answ. Because their Sureties promise to instruct them.

Quest. Why was the Sacrament of the Lord's Supper ordained ?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper ?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified ?

Answ. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby ?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of those who come to the Lord's Supper ?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death ; and be in charity with all men.

¶ *The Minister of every Parish shall diligently upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants, and Apprentices, (who have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

THE ORDER OF CONFIRMATION ;

Or laying on of Hands upon those who are Baptized, and come to Years of Discretion.

¶ *Upon the Day appointed, all who are to be then Confirmed being placed, and standing in order before the Bishop, he (or some other Minister appointed by him) shall read this Preface following.*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments ; and can answer to such other questions as are contained in the Catechism. Which order is very convenient to be observed ; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and God-

mothers promised to have them taught, may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour faithfully to observe such things, as they by their own confession have assented unto.

¶ *Then the Bishop shall say,*

Do ye here, in the presence of God and this Congregation, profess your Belief in all the Articles of the Christian Faith, as contained in the Apostles' Creed, wherein ye were to be instructed by the promise made for you at your Baptism?

¶ *And every one shall audibly answer,*

I do.

Quest. Do ye now, in your own persons, promise to live in this Faith, and in obedience to God's holy will and Commandments?

Answ. I do.

The Bishop. Our help is in the Name of the Lord;

Answ. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answ. Henceforth world without end.

Bishop. Lord, hear our prayers ;

Answ. And let our cry come unto thee.

Bishop.

ALMIGHTY and everliving God, who didst vouchsafe to receive these thy Servants into thy Church by Baptism, and hast given them grace now in their own persons to confess the true Faith, wherein they were to be instructed according to the promise then made for them : Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or, *this thy servant*] with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you ;

Answ. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, &c. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good and acceptable unto thy divine Majesty : We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them : and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ ; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus :*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF SOLEMNIZATION OF MATRIMONY.

¶ *The Laws respecting Matrimony, whether by publishing the Banns in Churches or by Licence, being different in several States; every Minister is left to the discretion of those Laws, in every thing that regards the Civil Contract between the parties.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Minister shall say to the Persons assembled :*

DEARLY beloved, we are gathered together here in the sight of God, to join together this Man and this Woman in holy Matrimony. Therefore, if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And, speaking unto the Persons who shall be married,
he shall say :*

I REQUIRE and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *And if no impediment be alledged, then shall the Minister say
unto the Man :*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and

in health ; and, forsaking all other, keep thee only unto her, so long as ye both shall live ?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Minister say unto the Woman :*

N. WILT thou have this Man to thy wedded Husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness and in health ; and, forsaking all other, keep thee only unto him, so long as ye both shall live ?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man ?

¶ *Then the Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :*

I, M. take thee, N. to my wedded wife, to have and to hold, from this day forward, for better for worse,

for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy Ordinance.

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister :*

I, N. take thee, M. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy Ordinance.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man, holding the Ring there, and taught by the Minister, shall say,*

WITH this ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all man-

kind, giver of all spiritual grace, the author of everlasting life ; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name : that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (wherefore this Ring given and received is a token and pledge ;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the company :*

FORASMUCH as M. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and have declared the same by giving and receiving of a Ring, and by joining of Hands ; I pronounce that they are Man and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Minister shall add this blessing :*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE ORDER FOR THE VISITATION OF THE SICK.

¶ *When any Person is sick, Notice shall be given thereof to the Minister of the Parish ; who, coming into the Sick person's house, shall say,*

PEACE be to this house, and to all who dwell in it.

¶ *When he cometh into the Sick Man's presence, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR FATHER, &c. Amen.

Minist. O Lord, save thy servant ;

Answ. Who putteth *his* trust in thee.

Minist. Send *him* help from thy holy place ;

Answ. And evermore mightily defend *him*.

Minist. Let the enemy have no advantage of *him* ;

Answ. Nor the wicked approach to *him*.

Minist. Be unto *him*, O Lord, a strong tower ;

Answ. From the face of *his* enemy.

Minist. O Lord, hear our prayers ;

Answ. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the

enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the Sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience

for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know certainly, that if you truly repent of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very Sick, then the Minister may end his Exhortation in this place; or else proceed.*

TAKE therefore in good part the chastisement of the Lord. For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had

fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified: so truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you in the name of God, to remember the profession which you made unto God in your baptism.

And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man: so that, accusing and condemning yourself for your own faults, you may find mercy at your heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus:*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried; and also did rise again the third day: that he ascended into heaven, and sitteth at the right hand of God the Father Almighty: and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the remission of sins ; the resurrection of the flesh ; and everlasting life after death ?

¶ *The Sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world : exhorting him to forgive, from the bottom of his heart, all persons who have offended him : and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such Sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the Sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Minister shall say :*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sin to all those who with hearty repentance and true faith turn unto him : Have mercy upon you, pardon and deliver you from all your sins, confirm and

strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.
Amen.

¶ *And then the Minister shall say the Collect following :*

Let us pray.

O MOST merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou rememberest them no more : Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Preserve and continue this sick member in the unity of the Church ; consider *his* contrition, and assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins : but strengthen *him* with thy blessed Spirit ; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say the following portion of the 71st Psalm: (verses 1, 2, 4, 5, 7, 10, 12, 13, 14, 15, 16.)*

IN Thee, O Lord, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

¶ *Adding this:*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say:*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say:*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and

be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a Sick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death : Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this Child now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation ; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ ; who liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a Sick person, when there appeareth but small hope of Recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus: that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a Sick person at the point of Departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, who was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this vain and miserable world, through the lusts of the flesh, or the wiles of Satan, being done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in Mind.*

O BLESSED Lord, the Father of mercies, and the God of all comforts : We beseech thee, look down in pity and compassion upon this thy afflicted servant, whose soul is full of trouble. O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope : Give *him* a right understanding of *himself*, and of thy threats and promises ; that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure ; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall*

depart out of this life ; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church : that so doing they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the Sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least ;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive : We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will ;) and (that) whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5, 6.

MY son, despise not thou, &c.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, &c.

- ¶ *After which, the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, (Ye who do truly, &c.)*
- ¶ *At the time of the distribution of the Holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the Sick, and last of all to the Sick person.*
- ¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*
- ¶ *When the Sick person is visited, and receiveth the holy Communion, all at one time, then the Minister, for more expedition, shall cut off the Form of the Visitation at the Psalm, (In thee*

O Lord, have I put my trust,) *and go straight to the Communion.*

¶ *In the times of contagious sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the Sick in their houses, for fear of the infection ; upon special request of the diseased, the Minister alone may only communicate with him.*

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm, "O come let us sing," &c. or the Psalm, "My soul doth magnify," &c. shall be read the 130th Psalm ; and the Minister shall insert, after the Collect for the Day, the Collect in the following Service, "O God, who sparest," &c: and at such times as the Litany is not read, he shall add the Prayer, "O God, merciful Father, who despisest not," &c.*

¶ *And when notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him ; and when he cometh into the place where the Prisoner is, he shall say, kneeling down :*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people,

whom thou hast redemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, &c. Amen.

Minister. O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Minist. Turn thy face from our sins ;

Answ. And blot out all our iniquities.

Minist. Send us help from thy holy place ;

Answ. For thine indignation lieth hard upon us.

Minist. O Lord, hear our prayer ;

Answ. And let the sighing of the Prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy : We humbly beseech thee of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage. Correct them not in thine anger, neither chasten them in thy sore displeasure : give them a right understanding of themselves, and of thy threats and promises ; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty. And forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure through their bodily confinement, may tend to the setting free their souls from the chains of sin, through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect after the Offertory, beginning, Almighty God, the Fountain of all wisdom, &c. or any other Prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the Prisoner, or Prisoners, after this Form, or other like.*

DEARLY beloved, know this, that Almighty God,

whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as Fatherly corrections to us : and if, with due submission and resignation to his holy will, we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that by his grace this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is : to examine your life and conversation by the rule of God's Commandments ; and whereinsoever *you* shall perceive *yourself* to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if *you* shall perceive your offences to be such as are not only against God, but also against your neighbours ; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by *you* to any other ; and being likewise

ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and stedfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation : but if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow ; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth ; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness ; that you may not knock when the door shall be shut, and cry for mercy when it is the time of justice. Now you are the object of God's mercy, if by repentance and true faith you turn unto him : but if you

neglect these things, you will be the object of his justice and vengeance. Now you may claim the merits of Christ: but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider, in this your day, how fearful a thing it will be to fall into the hands of the living God; when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you, in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed.*

Dost thou believe in God, &c.

And the Prisoner shall answer,

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say the 51st Psalm.*

HAVE mercy upon me, O God, &c.

Let us pray.

O LORD, we beseech thee, mercifully hear our

prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose mercy is everlasting, and power infinite, look down with pity and compassion upon the sufferings of *this thy servant*; and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure.

Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

¶ *Prayers for Persons under Sentence of Death.*

¶ *When a Criminal is under Sentence of Death, the Minister shall proceed, immediately after the Collect, "O God, who sparest," &c. to exhort him after this form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in

his justice, to bring you under the sentence and condemnation of the law: you are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself: in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of the most

just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is, therefore, your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no peace: for there is no peace, saith my God, to the wicked. God is not mocked; he is of purer eyes than to behold iniquity: and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him.

Since, therefore, you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself and your estate both towards God and towards man : and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured, that you may find mercy at your heavenly Father's hand for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men ; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death : and, though this may seem a hard saying, yet know assuredly that without it your charity is not yet perfect ; and fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of your Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his faith,
and rehearse the Articles of the Creed,*

Dost thou believe in God, &c.

And the Criminal shall answer,

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby. And if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession, the Minister shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.*

¶ *After which shall be said the Collect following.*

O HOLY Jesus, who of thine infinite goodness didst accept the conversion of a sinner on the cross: Open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will

and frailness : consider his contrition, accept his repentance : and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit ; and when thou art pleased to take him hence, take him unto thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then the Minister shall say :*

O FATHER of mercies, and God of all comfort, we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies : look upon his infirmities ; hear the voice of his complaint ; give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him. Set before his eyes the things he hath done in the body, which have justly provoked thee to anger ; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and Holy Spirit, that he, being converted and reconciled unto thee, before

thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Adding this :*

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister standing shall say :*

IN the midst of life we are in death : of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeas'd ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then the Minister shall say :*

THE Almighty God, who is a most strong tower to

all those who put their trust in him ; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say :*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace both now and evermore.

¶ *At the time of Execution, besides all or such parts of the foregoing Office as the Minister shall judge proper, shall be said the Commendatory Prayer for a Person at the point of departure, as it is in the Visitation of the Sick.*

The Collect for the Communion Service.

O GOD, who declarest thy Almighty power chiefly in showing mercy and pity : We beseech thee to have mercy upon this thy servant, who for his transgressions is appointed to die. Grant that he may take thy judgments patiently, and repent him

truly of his sins : that he recovering thy favour, the fearful reward of his actions may end with this life ; and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 11.

No chastening for the present, &c.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, &c.

¶ *A Prayer for Imprisoned Debtors.*

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy Fatherly love and correction : and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them ; give them the

continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

THE ORDER FOR THE BURIAL OF THE DEAD.

- ¶ *Here is to be noted, that the Office ensuing is not to be used for any who die excommunicate, or who have laid violent hands upon themselves.*
- ¶ *The Minister meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die.—*St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—*Job xix. 25, 26, 27.*

We brought nothing into this world, and it is cer-

tain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read as followeth, from the 39th (verses 5 to 9, and 12 to 15) and the 90th Psalms, (verses 1 to 12.)*

LORD, make me to know, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

¶ *Then shall follow the Lesson; taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians, from the thirteenth Verse to the end.*

¶ *When they come to the grave, while the Cypus is made ready to be laid in the earth, the Minister shall say, or the Minister and Clerks shall sing*

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he flourisheth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeas'd?

Yes, O Lord God most holy, O Lord most mighty,

O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God in his wise providence to take out of this world the soul of our deceased *brother* lying now before us, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust : looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ : at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labours.—*Rev.* xiv. 13.

Then the Minister shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, &c. Amen.

¶ *The Collect.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth, shall live, though he die ; and whosoever liveth and believeth in him, shall not die eternally ; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him : We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness : that when we shall depart this life, we may rest in him ; and that at the general resurrection in the last day, we may be found acceptable in thy sight,

and receive that blessing which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in Ships of War.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end: Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the fleet or ship in which we serve. Preserve us from the dangers of

the sea, and from the violence of the enemy ; that we may be a safeguard to the United States of America, and a security for such as pass on the seas upon their lawful occasions ; that the inhabitants of our country may in peace and quietness serve thee our God ; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ *The Collect.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof : We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help. Save, Lord,

or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments. But now we see how terrible thou art in all thy works of wonder ; the great God to be feared above all : and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' sake in Jesus Christ thy Son our Lord. *Amen.*

¶ *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below : Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea ; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, who rulest and commandest all things: Thou sittest in the throne, judging right; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us, thy poor servants, begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for Single Persons that cannot meet to join in prayer with others, by reason of the Fight or Storm.*

¶ *General Prayers.*

LORD, be merciful unto us sinners, and save us for thy mercies' sake.

Thou art the great God, who hast made and rulest all things : O deliver us for thy Name's sake.

Thou art the great God to be feared above all : O save us, that we may praise thee.

¶ *Special Prayers with respect to the Enemy.*

THOU, O Lord, art just and powerful : O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee : O save us from the violence of the enemy.

O Lord of Hosts, fight for us : that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

¶ *Short Prayers in respect of a Storm.*

THOU, O Lord, who stillest the raging of the sea ; hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples, ready to perish in a storm ; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, &c. For thine, &c. *Amen.*

¶ *When there shall be imminent Danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble confession of their sins to God : in which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him ; saying as followeth :*

¶ *The Confession.*

ALMIGHTY God, Father of our Lord Jesus Christ : Maker of all things, Judge of all men : We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings :

The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father : For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister, if there be any in the Ship, say,*
 ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you : pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Thanksgiving after a Storm.*

From Psalm lxvi. (verses 1 to 5 ; 7 to 11 ; 13, 14 ; 16 to 20.)

From Psalm cvii. (verses 21 to 32.)

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

¶ *Collects of Thanksgiving.*

O MOST blessed and glorious Lord God, who art of

infinite goodness and mercy : We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer which we made before thee in our great distress. Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we now, being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help those who trust in thee. Thou hast shewed us, how both winds and seas obey thy command ; that we may learn even

from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name for this thy mercy in saving us when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy goodness to us : that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *An Hymn of Praise and Thanksgiving after a dangerous Tempest.*

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well nigh covered us : the proud waters had well nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us because of trouble.

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth, for the children of men.

Praised be the Lord daily : even the Lord who helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh

salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

¶ *A Psalm, or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those who rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world ; in whose hand is power and might,

which none is able to withstand : We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness ; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord : to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *At the Burial of their Dead at Sea, the Office in the Common Prayer Book may be used ; only instead of these words, " We therefore commit his Body to the ground, earth to earth," &c. say, " We therefore commit his Body to the deep, to be turned into corruption."*

A FORM OF PRAYER AND THANKSGIVING

To Almighty God, for the inestimable Blessing of Religious and Civil liberty; to be used yearly on the *fourth day of July*, unless it happen to be on *Sunday*, and then on the day following.

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at Morning Prayer shall be the following :*

THE eternal God is thy refuge, and underneath are the everlasting arms. *Deut. xxxiii. 27.*

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.
Verse 28.

Happy art thou, O Israel: who is like unto thee, O people favoured by the Lord, the shield of thy help, and who is the sword of thy excellency?
Verse 29.

The Lord hath been mindful of us, and he shall bless us: he shall bless them that fear him, both small and great. *Psal. cxv. 12, 13.*

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men! *Psal. cvii. 21.*

¶ *Instead of "O come let us sing," &c. the following Hymn shall be said or sung.*

My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. *Psal. cxi. 4.*

Who can express the noble acts of the Lord : or shew forth all his praise ? *Psal. cvi. 2.*

The works of the Lord are great : sought out of all them that have pleasure therein. *Psal. cxi. 2.*

For he will not always be chiding : neither keepeth he his anger for ever. *Psal. ciii. 9.*

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. *Verse 10.*

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. *Verse 11.*

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. *Verse 13.*

Thou, O God, hast proved us : thou also hast tried us, like as silver is tried. *Psal.* lxvi. 9.

Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever. *Psal.* cxxxvi. 23, 24.

¶ *Then shall be said or sung the Psalm ; which shall be the same as is appointed for the 23rd Day, Part 2.*

¶ *The First Lesson shall be Deut. viii ; and the Second Lesson shall be 1 Thess. v. 12 to 24.*

¶ *A Thanksgiving for the Day, to be said after the General Thanksgiving.*

O GOD, whose Name is excellent in all the earth, and thy glory above the heavens ; who as on this day didst inspire and direct the hearts of our Delegates in Congress to lay the perpetual foundations of peace, liberty, and safety : We bless and adore thy glorious Majesty for this thy loving-kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee its only author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the ad-

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vancement of religion, liberty, and science throughout this land ; till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The Collect, to be used instead of that for the Day.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee : We yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day. Wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

The Epistle. Philip. iv. 4 to 8.

REJOICE in the Lord, &c.

The Gospel. St John viii. 31 to 36.

THEN said Jesus, &c.

A FORM OF PRAYER AND THANKSGIVING

To Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence; to be used yearly on the *First Thursday in November*.

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the beginning of Morning Prayer, shall be the following :*

HONOUR the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii. 9, 10.*

The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Verses 19, 20.*

¶ *Instead of "O come let us sing," &c. the following shall be said or sung.*

PRAISE ye the Lord ; for it is good to sing praises unto our God : for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem : he gathereth together the outcasts of Israel.

He healeth those that are broken in heart: and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth: he maketh the grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

¶ *Then shall be said or sung the Psalm; which shall be the same as is appointed for the 13th Day, Part 2.*

¶ *The first Lesson shall be, Deut. xxviii. to verse 15; and the second Lesson shall be, Matth. vii. verse 7 to 28.*

¶ *After the General Thanksgiving, shall be said this which followeth:*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew: We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of

seed-time and harvest, and for crowning the year with thy goodness in the increase of the ground, and the gathering in of the fruits thereof. And we beseech thee, give us a just sense of this great mercy; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

¶ *The Collect to be used instead of that for the day.*

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth: We give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16 to 27.

Do not err, &c.

The Gospel. St. Matth. v. 43 to 48.

YE have heard, &c.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living, true, and eternal God, the Father Almighty ; without body, parts or passions ; of infinite power, wisdom and goodness ; the Maker and Preserver of all things, both visible and invisible : And one Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God ; who came down from heaven, took man's nature in the womb of the Blessed Virgin of her substance, and was God and man in one person, whereof is one Christ ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men ; he arose again from death, ascended into heaven, and there sitteth until he shall return to judge the world at the last day : And one Holy Spirit, the Lord and Giver of life, of the same divine nature with the Father and the Son.

II. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation : so that whatsoever is not read therein,

nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the Names and Numbers of the Canonical Books.

<i>Genesis,</i>	<i>The first Book of Chronicles,</i>
<i>Exodus,</i>	<i>The second Book of Chronicles,</i>
<i>Leviticus,</i>	<i>The first Book of Esdras,</i>
<i>Numbers,</i>	<i>The second Book of Esdras,</i>
<i>Deuteronomy,</i>	<i>The Book of Esther,</i>
<i>Joshua,</i>	<i>The Book of Job,</i>
<i>Judges,</i>	<i>The Psalms,</i>
<i>Ruth;</i>	<i>The Proverbs,</i>
<i>The first Book of Samuel,</i>	<i>Ecclesiastes, or Preacher,</i>
<i>The second Book of Samuel,</i>	<i>Cantica, or Songs of Solomon,</i>
<i>The first Book of Kings,</i>	<i>Four Prophets the greater,</i>
<i>The second Book of Kings,</i>	<i>Twelve Prophets the less.</i>

And the other Books (as *Hierome* saith) the Church doth read for example of life, and instruction of manners ; but yet doth it not apply them to establish any doctrine. Such are these following :

<i>The third Book of Esdras,</i>	}	<i>Baruch the Prophet,</i>
<i>The fourth Book of Esdras,</i>		<i>The Song of the Three Children,</i>
<i>The Book of Tobias,</i>		<i>The Story of Susanna,</i>
<i>The Book of Judith,</i>		<i>Of Bel and the Dragon,</i>
<i>The rest of the Book of Esther,</i>		<i>The Prayer of Manasses,</i>
<i>The Book of Wisdom,</i>		<i>The first Book of Maccabees,</i>
<i>Jesus the Son of Sirach,</i>		<i>The second Book of Maccabees.</i>

All the Books of the New Testament, as they are commonly received, we do receive, and account canonical.

III. *Of the Old and New Testament.*

THERE is a perfect harmony and agreement between the Old Testament and the New : for in both everlasting life is offered to mankind by Christ, who is the only Mediator between God and man : and although the law given by Moses, as to ceremonies and the civil precepts of it, doth not bind Christians ; yet all such are obliged to observe the moral commandments which he delivered.

IV. *Of the Creed.*

THE Creed, commonly called the *Apostles' Creed*, ought to be received and believed : because it may be proved by the holy Scripture.

V. Of Original Sin.

By the fall of Adam the nature of man is become greatly corrupted, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so inclined naturally to do evil, that the flesh is continually striving to act contrary to the Spirit of God : which corrupt inclination still remains even in the regenerate. But although there is no man living who sinneth not, yet we must use our sincere endeavours to keep the whole law of God, so far as we possibly can.

VI. Of Free-will.

THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving a good will, and working with us when we have that good will.

VII. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by

faith ; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

VIII. *Of Good Works.*

ALTHOUGH good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment ; yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith : insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

IX. *Of Christ alone without sin.*

CHRIST, by taking human nature on him, was made like unto us in all things, sin only excepted. He was a Lamb without spot, and by the sacrifice of himself once offered, made atonement and propitiation for the sins of the world ; and sin was not in him. But all mankind besides, although baptized and born again in Christ, do offend in many things : for if we say we have no sin, we deceive ourselves, and the truth is not in us.

X. Of Sin after Baptism.

THEY who fall into sin after baptism may be renewed by repentance: for although, after we have received God's grace, we may depart from it by falling into sin; yet, through the assistance of his Holy Spirit, we may by repentance and the amendment of our lives be restored again to his favour. God will not deny forgiveness of sins to those who truly repent, and do that which is lawful and right; but all such, through his mercy in Christ Jesus, shall save their souls alive.

XI. Of Predestination.

PREDESTINATION to life, with respect to every man's salvation, is the everlasting purpose of God, secret to us: and the right knowledge of what is revealed concerning it is full of comfort to such truly religious Christians as feel in themselves the Spirit of Christ mortifying the works of their flesh and earthly affections, and raising their minds to heavenly things. But we must receive God's promises as they are generally declared in holy Scripture, and do his will as therein is expressly directed: for without holiness of life no man shall be saved.

XII. *Of Obtaining eternal Salvation only by the Name of Christ.*

THEY are to be accounted presumptuous, who say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIII. *Of the Church, and its Authority.*

THE visible Church of Christ is a congregation of faithful men, wherein the true word of God is preached, and the Sacraments are duly administered according to Christ's ordinance in all things requisite and necessary. And every Church hath power to ordain, change, and abolish rites and ceremonies, for the more decent order and good government thereof; so that all things be done to edifying. But it is not lawful for the Church to ordain any thing contrary to God's word; nor so to expound the scripture, as to make one part seem repugnant to another; nor to decree or enforce any thing to be believed as necessary to salvation, that is not contained in the Scriptures. General Councils and

Churches are liable to err, and have erred, even in matters of faith and doctrine, as well as in their ceremonies.

XIV. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, who are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

XV. *Of the Sacraments.*

SACRAMENTS ordained by Christ are not merely badges or tokens of Christian men's profession; but rather certain sure witnesses, and effectual signs of grace and God's good-will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained by Christ our Lord in the Gospel: that is to say, Baptism, and the Supper of the Lord.

XVI. *Of Baptism.*

BAPTISM is not merely a sign of profession, and mark of difference, whereby Christian men are discerned from others that are not christened : but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they who receive baptism rightly, are grafted into the Church ; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable to the institution of Christ.

XVII. *Of the Lord's Supper.*

The Supper of the Lord is not merely a sign of the love that Christians ought to have among themselves one to another ; but rather is a Sacrament of our Redemption by Christ's death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the sub-

stance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ: but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper of the Lord, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

XVIII. *Of the one Oblation of Christ upon the Cross.*

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone.

XIX. *Of Consecration and Ordination.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, excepting such parts as require any oaths inconsistent with the American Revolution, is to be adopted, as containing all things necessary to such Consecration and Ordering.

XX. *Of a Christian Man's Oath.*

THE Christian religion doth not prohibit any man from taking an oath, when required by the magistrate in testimony of truth; but all vain and rash swearing is forbidden by the holy Scriptures.

THE PSALTER:

SELECTED FROM THE

PSALMS OF DAVID.

¶ *Those portions of the following Psalter which are severally entitled Part I. shall be said or sung in the Morning; and those entitled Part II. in the Evening, of their respective days: but where it is not convenient to have Divine Service more than once in the day, both parts may be said or sung, if time will permit: or the First portions or parts may be said or sung in one month, and the Second portions or parts in the month following; and so on alternately throughout the year.*

THE FIRST DAY.

PART I.

From Psalms i. iv. v.

PART II.

From Psalms vi. vii. viii. ix.

THE SECOND DAY.

PART I.

From Psalms x. xi.

PART II.

From Psalms xii. xiii. xiv.

THE THIRD DAY.

PART I.

From Psalms xv. xvi. xvii.

PART II.

From Psalm xviii.

THE FOURTH DAY.

PART I.

From Psalms xix. xx. xxi.

PART II.

From Psalms xxii. xxiii. xxiv.

THE FIFTH DAY.

PART I.

From Psalms xxv. xxvi.

PART II.

From Psalms xxvii. xxviii. xxix.

THE SIXTH DAY.

PART I.

From Psalms xxx. xxxi.

PART II.

From Psalms xxxii. xxxiii.

THE SEVENTH DAY.

PART I.

From Psalms xxxiv. xxxvi.

PART II.

From Psalm xxxvii.

THE EIGHTH DAY.

PART I.

From Psalms xxxviii. xxxix.

PART II.

From Psalm xl.

THE NINTH DAY.

PART I.

From Psalms xli. xlii.

PART II.

From Psalms xlv. xlvi.

THE TENTH DAY.

PART I.

From Psalms xlvii. xlviii.

THE PSALTER.

PART II.

Psalm xlix.

THE ELEVENTH DAY.

PART I.

Psalm 1.

PART II.

Psalm li.

THE TWELFTH DAY.

PART I.

From Psalms lii. liii. liv.

PART II.

From Psalms lv. lvi.

THE THIRTEENTH DAY.

PART I.

From Psalms lvii. lviii. lix. lx. lxi. lxii.

PART II.

From Psalms lxiii. lxiv. lxv.

THE FOURTEENTH DAY.

PART I.

From Psalms lxvi. lxvii.

PART II.

From Psalms lxviii. lxix.

THE FIFTEENTH DAY.

PART I.

From Psalms lxxi. lxxii.

PART II.

From Psalms lxxiii. lxxiv. lxxv. lxxvi.

THE SIXTEENTH DAY.

PART I.

Psalms lxxvii.

PART II.

From Psalms lxxxiv. lxxxv.

THE SEVENTEENTH DAY.

PART I.

From Psalms lxxxvi. lxxxix.

PART II.

From Psalms xc. xci.

THE EIGHTEENTH DAY.

PART I.

From Psalms xcii. xciii. xciv.

PART II.

From Psalms xcv. xcvi.

THE NINETEENTH DAY.

PART I.

Psalms xcvii. xcviii.

PART II.

From Psalms xcix. c. ci.

THE TWENTIETH DAY.

PART I.

From Psalms cii. ciii.

PART II.

Psalm civ.

THE TWENTY-FIRST DAY.

PART I.

Psalm cvii.

PART II.

From Psalms cviii. cx. cxi.

THE TWENTY-SECOND DAY.

PART I.

From Psalms cxii. cxiii. cvi.

PART II.

Psalms cxiv. cxv.

THE TWENTY-THIRD DAY.

PART I.

From Psalms cxvi. cxvii. cv.

PART II.

From Psalm cxviii.

THE TWENTY-FOURTH DAY.

PART I.

From Psalm cxix.

PART II.

From Psalm cxix.

THE TWENTY-FIFTH DAY.

PART I.

From Psalm cxix.

THE PSALTER.

PART II.

From Psalm cxix.

THE TWENTY-SIXTH DAY.

PART I.

From Psalm cxix.

PART II.

From Psalm cxix.

THE TWENTY-SEVENTH DAY.

PART I.

From Psalms cxx. cxxi. cxxii. cxxiii.

PART II.

Psalms cxxiv. cxxv. cxxvi. cxxvii. cxxviii.

THE TWENTY-EIGHTH DAY.

PART I.

From Psalms cxxx. cxxxii. cxxxiii. cxxxiv. cxxxv.

PART II.

From Psalms cxxxvi. cxxxviii. cxxxix.

THE TWENTY-NINTH DAY.

PART I.

From Psalms cxi. cxli. cxlii. cxliii.

PART II.

From Psalms cxliv. cxlv.

THE THIRTIETH DAY.

PART I.

From Psalms cxlvi. cxlvii.

PART II.

From Psalms cxlviii. cxlix. cl.

¶ *On the 31st day of any month, the same Psalms may be said or sung as on the preceding day; or else the following, either in the Morning or in the Evening, instead of what is appointed for the same respectively.*

O ALL ye works of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye angels of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye heavens, bless ye the Lord : praise him,
and magnify him for ever.

O ye waters that are above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the Lord : praise him and magnify him for ever.

O ye sun and moon, bless ye the Lord : praise him, and magnify him for ever.

O ye stars of heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye showers and dew, bless ye the Lord : praise him, and magnify him for ever,

O ye winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye fire and heat, bless ye the Lord : praise him, and magnify him for ever.

O ye winter and summer, bless ye the Lord : praise him, and magnify him for ever.

O ye dews and frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye frost and cold, bless ye the Lord : praise him, and magnify him for ever.

O ye ice and snow, bless ye the Lord : praise him, and magnify him for ever.

O ye nights and days, bless ye the Lord : praise him, and magnify him for ever.

O ye light and darkness, bless ye the Lord :
praise him, and magnify him for ever.

O ye lightnings and clouds, bless ye the Lord ;
praise him, and magnify him for ever.

O let the earth bless the Lord : yea, let it praise
him, and magnify him for ever.

O ye mountains and hills, bless ye the Lord :
praise him, and magnify him for ever.

O all ye green things upon the earth, bless ye
the Lord : praise him, and magnify him for ever.

O ye wells, bless ye the Lord : praise him, and
magnify him for ever.

O ye seas and floods, bless ye the Lord : praise
him, and magnify him for ever.

O ye whales, and all that move in the waters,
bless ye the Lord : praise him, and magnify him
for ever.

O all ye fowls of the air, bless ye the Lord :
praise him, and magnify him for ever.

O all ye beasts and cattle, bless ye the Lord :
praise him, and magnify him for ever.

O ye children of men, bless ye the Lord : praise
him, and magnify him for ever.

O let Israel bless the Lord : praise him, and
magnify him for ever.

O ye priests of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye spirits and souls of the righteous, bless ye
the Lord : praise him, and magnify him for ever.

O ye holy and humble men of heart, bless ye
the Lord : praise him, and magnify him for ever.

¶ *On Christmas-day, Easter-day, Ascension-day, and Whit-Sunday, instead of the Psalms for the Days of the Months respectively, shall be said or sung, at Morning Prayer, the 2nd Part for the 16th Day ; and, in the Evening, the 1st Part for the 19th Day.*

¶ *And on Ash-Wednesday and Good-Friday, instead of the Psalms for the Days of the Months respectively, shall be said or sung, at Morning Prayer, the 2nd Part for the 11th Day ; and, at Evening Prayer, the 1st Part for the 20th Day.*

END OF THE PSALTER.

[Note, That in all future editions, the following Portions of Psalms are to be inserted immediately before the Collects of the days for which they are respectively appointed : and in the Rubrick before the Psalm, " O come let us sing," &c. instead of these words, " Easter-day, upon which another Anthem is appointed," the following words are to be inserted, " such days for which it is otherwise ordered."]

CHRISTMAS-DAY.

¶ *At Morning Prayer, instead of the Psalm, "O come let us sing," &c. the following shall be said or sung.*

From Psalms xlv. lxxxix. cx.

THY seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

The Lord is our defence : the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

I will set his dominion in the sea : and his right hand in the floods.

And I will make him my first-born : higher than the kings of the earth.

The Lord said unto my Lord : Sit thou on my

right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent : thou art a Priest for ever after the order of Melchizedec.

ASH-WEDNESDAY.

¶ *At Morning Prayer, instead of the Psalm, "O come let us sing," &c. the following shall be said or sung.*

From Psalms xxxii. xxxviii. cxxx.

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me : and thine hand presseth me sore.

My wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

I will confess my wickedness : and be sorry for my sin.

Haste thee to help me : O Lord God of my salvation.

Out of the depth have I called unto thee, O Lord : Lord, hear my voice.

Let thine ears be attentive : to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss : O Lord, who shall stand ?

But there is forgiveness with thee : that thou mayest be feared.

GOOD-FRIDAY.

From Psalms xxii. lxix. xl.

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

But thou art holy : O thou that inhabitest the praises of Israel.

I am a worm and no man : a reproach of men, and despised of the people.

All they that see me, laugh me to scorn : they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him : let him deliver him, if he will have him.

The counsel of the wicked layeth siege against me : they pierced my hands and my feet.

They part my garments among them : and cast lots upon my vesture.

But be not thou far from me, O Lord : O my strength, haste thee to help me.

Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man ; neither found I any to comfort me.

They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

ASCENSION-DAY.

From Psalms xxiv. xlvii.

LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: even the Lord of hosts, he is the King of Glory.

O clap your hands together, all ye people: shout unto God with the voice of triumph.

For the Lord most high is terrible: he is a great King over all the earth.

God is gone up with a shout: the Lord with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our King, sing praises.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the

shields of the earth belong unto God ; he is greatly exalted.

WHIT-SUNDAY.

From Psalms ii. lxviii.

I WILL declare the decree : the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

Be wise now, therefore, O ye kings : be instructed, ye judges of the earth.

Serve the Lord with fear : and rejoice with trembling.

Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

The Lord gave the word : great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove : covered with silver, and her feathers with yellow gold.

Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits : even the God of our salvation.

Sing unto God, ye kingdoms of the earth : O sing praises unto the Lord ;

To him that rideth upon the heaven of heavens, which were of old : lo, he doth send out his voice and that a mighty voice.

Ascribe the strength unto God : his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people ; blessed be God.

PSALMS, fitted to the Tunes used in Churches, selected from the PSALMS of DAVID; portions of which are to be sung at suitable times in Divine Service, according to the discretion of the Minister.

PSALMS OF PRAISE AND ADORATION, DISPLAYING THE
ATTRIBUTES OF ALMIGHTY GOD.

FIRST METRE.

PSALM I.

From the 8th of David.

O THOU, to whom all creatures bow.

PSALM II.

From the 9th of David.

To celebrate thy praise, O Lord.

PSALM III.

From the 19th of David.

THE heav'ns declare thy glory, Lord.

PSALM IV.

From the 33rd of David.

LET all the just to God with joy.

PSALM V.

From the 98th of David.

SING to the Lord a new-made song.

PSALM VI.

The 145th of David.

THEE I'll extol, my God and King.

PSALM VII.

From the 146th of David.

O PRAISE the Lord, and thou, my soul.

PSALM VIII.

From the 147th of David.

O PRAISE the Lord with hymns of joy.

SECOND METRE.

PSALM IX.

The 29th of David.

YE princes that in might excel.

PSALM X.

From the 89th of David.

WHAT seraph of celestial birth.

PSALMS.

PSALM XI.

The 93rd of David.

WITH glory clad, with strength array'd.

PSALM XII.

The 95th of David.

O COME, loud anthems let us sing.

PSALM XIII.

The 100th of David.

WITH one consent let all the earth.

PSALM XIV.

From the 104th of David.

BLESS God, my soul, thou Lord alone.

PSALM XV.

From the 111th of David.

PRAISE ye the Lord, our God to praise.

PSALM XVI.

The 114th of David.

WHEN Israel, by th' Almighty led.

PSALM XVII.

From the 137th of David.

WHEN we, our wearied limbs to rest.

PSALM XVIII.

From the 139th of David.

THOU, Lord, by strictest search hast known.

THIRD METRE.

PSALM XIX.

From the 91st of David.

HE that has God his guardian made

PSALM XX.

From the 110th of David.

THE Lord unto my Lord thus spake.

PSALM XXI.

From the 113th of David.

YE saints and servants of the Lord.

FOURTH METRE.

PSALM XXII.

From the 25th of David.

His mercy and his truth.

PSALMS.

FIFTH METRE.

PSALM XXIII.

From the 149th of David.

O PRAISE ye the Lord.

SIXTH METRE.

PSALM XXIV.

From the 148th of David.

YE boundless realms of joy.

SEVENTH METRE.

PSALM XXV.

The 96th of David.

SING to the Lord a new-made song.

PSALMS OF PRAYER, SUITED TO VARIOUS CIRCUMSTANCES
OF LIFE.

FIRST METRE.

PSALM XXVI.

From the 22nd of David.

MY God, my God, why leav'st thou me.

PSALM XXVII.

From the 26th of David.

I'LL wash my hands in innocence.

PSALM XXVIII.

From the 27th of David.

CONTINUE, Lord, to hear my voice.

PSALM XXIX.

From the 42nd of David.

As pants the hart for cooling streams.

PSALM XXX.

The 84th of David.

O GOD of hosts, the mighty Lord.

PSALM XXXI.

From the 86th of David.

To my complaint, O Lord my God.

PSALM XXXII.

From the 90th of David.

O to thy servants, Lord, return.

PSALM XXXIII.

From the 132nd of David.

LET David, Lord, a constant place.

PSALM XXXIV.

From the 141st of David.

To thee, O Lord, my cries ascend.

SECOND METRE.

PSALM XXXV.

The 43rd of David.

JUST Judge of heav'n, against my foes.

PSALM XXXVI.

From the 60th of David.

O GOD, who hast our troops dispers'd.

PSALM XXXVII.

From the 80th of David.

O ISRAEL'S Shepherd, Joseph's Guide.

PSALM XXXVIII.

The 88th of David.

To thee, my God and Saviour, I.

THIRD METRE.

PSALM XXXIX.

From the 63rd of David.

O GOD, my gracious God, to thee.

FOURTH METRE.

PSALM XL.

From the 31st of David.

DEFEND me, Lord, from shame.

PSALM XLI.

From the 51st of David.

HAVE mercy, Lord, on me.

PSALM XLII.

The 67th of David.

To bless thy chosen race.

PSALM XLIII.

The 130th of David.

FROM lowest depths of woe.

PSALMS OF THANKSGIVING FOR THE MERCIES OF GOD, AS
WELL GENERAL AS PARTICULAR.

FIRST METRE.

PSALM XLIV.

From the 22nd of David.

THUS to my brethren I'll declare.

PSALM XLV.

The 23rd of David.

THE Lord himself, the mighty Lord.

PSALM XLVI.

From the 30th of David.

I'LL celebrate thy praises, Lord.

PSALM XLVII.

From the 34th of David.

THROUGH all the changing scenes of life.

PSALM XLVIII.

From the 108th of David.

O GOD, my heart is fully bent.

PSALM XLIX.

The 116th of David.

MY soul with grateful thoughts of love.

PSALM L.

From the 118th of David.

To God I made my humble moan.

PSALM LI.

From the 126th of David.

WHEN Sion's God her sons recall'd.

SECOND METRE.

PSALM LII.

From the 18th of David.

No change of times will ever shock.

PSALM LIII.

From the 32nd of David.

HE's blest, whose sins have pardon gain'd.

PSALM LIV.

From the 40th of David.

I WAITED meekly for the Lord.

PSALM LV.

From the 57th of David.

O GOD, my heart is fixed, 'tis bent.

PSALM LVI.

From the 65th of David.

FOR thee, O God, our constant praise.

PSALMS.

PSALM LVII.

From the 103rd of David.

MY soul, inspir'd with sacred love.

PSALM LVIII.

From the 106th of David.

O RENDER thanks to God above.

PSALM LIX.

From the 107th of David.

To God your grateful voices raise.

PSALM LX.

The 150th of David.

O PRAISE the Lord in that blest place.

 THIRD METRE.

PSALM LXI.

From the 76th of David.

WHEN Jacob's God began to frown.

 FIFTH METRE.

PSALM LXII.

From the 136th of David.

To God, the mighty Lord.

INSTRUCTIVE PSALMS, DISPLAYING THE EXCELLENCE OF THE
DIVINE LAW, WITH THE HAPPINESS OF GOOD MEN,
AND THE MISERIES OF THE BAD.

FIRST METRE.

PSALM LXIII.

The 1st of David.

How blest is he who ne'er consents.

PSALM LXIV.

From the 2nd of David.

ATTEND, O earth, whilst I declare.

PSALM LXV.

From the 4th of David.

CONSIDER that the righteous man.

PSALM LXVI.

The 11th of David.

SINCE I have placed my trust in God.

PSALM LXVII.

The 15th of David.

LORD, who's the happy man, that may ?

PSALM LXVIII.

From the 16th of David.

I STRIVE each action to approve.

PSALM LXIX.

From the 19th of David.

GOD'S perfect law converts the soul.

PSALM LXX.

From the 24th of David.

THIS spacious earth is all the Lord's.

PSALM LXXI.

From the 34th of David.

APPROACH, ye piously disposed.

PSALM LXXII.

The 82nd of David.

GOD in the great assembly stands.

PSALM LXXIII.

From the 92nd of David.

How good and pleasant must it be.

PSALM LXXIV.

From the 94th of David.

How long, O Lord, shall wicked men.

PSALM LXXV.

From the 119th of David.

How bless'd are they who always keep.

PSALM LXXVI.

The 125th of David.

WHO place on Sion's God their trust.

PSALM LXXVII.

The 127th of David.

WE build with fruitless cost, unless.

PSALM LXXVIII.

The 128th of David.

THE man is blest who fears the Lord.

PSALM LXXIX.

From the 133rd of David.

How vast must their advantage be.

SECOND METRE.

PSALM LXXX.

From the 36th of David.

O LORD, thy mercy, my sure hope.

PSALM LXXXI.

From the 62nd of David.

GOD does his saving health dispense.

PSALM LXXXII.

From the 97th of David.

JEHOVAH reigns, let all the earth.

THIRD METRE.

PSALM LXXIII.

From the 37th of David.

THOUGH wicked men grow rich or great.

PSALM LXXXIV.

From the 50th of David.

THE Lord hath spoke, the mighty God.

¶ GLORY BE TO THE FATHER, &c., according to the different Metres which follow; to be used after any of the foregoing Psalms.

First Metre.

To Father, Son, and Holy Ghost,
 The God whom we adore,
 Be glory, as it was, is now,
 And shall be evermore.

Second Metre.

To Father, Son, and Holy Ghost,
The God whom earth and heav'n adore,
Be glory, as it was of old,
Is now, and shall be evermore.

Or this.

PRAISE God, from whom all blessings flow,
Praise him, all creatures here below ;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

Third Metre.

To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And suff'ring saints on earth adore ;
Be glory, as in ages past,
As now it is, and so shall last,
When time itself shall be no more.

Fourth Metre.

To God, the Father, Son,
And Spirit glory be ;
As 'twas, and is, and shall be so
To all eternity.

Fifth Metre.

To God, the Father, Son,
And Spirit, ever bless'd,
Eternal Three in One,
All worship be address'd ;
As heretofore
It was, is now,
And shall be so
For evermore.

Sixth Metre.

By Angels in heaven
Of every degree,
And saints upon earth
All praise be addressed,
To God in three Persons,
One God ever bless'd ;
As it has been, now is,
And always shall be.

¶ HYMNS, suited to the Feasts and Fasts of the Church, and other Occasions of Public Worship; to be used at the Discretion of the Minister.

FOR THE NATIVITY OF OUR BLESSED LORD
AND SAVIOUR.

HYMN I.

THE SONG OF ANGELS.

Luke ii. 8—15.

WHILE shepherds watch'd their flocks by night.

HYMN II.

The SONG of MEN, responsive to the SONG of ANGELS.

WHILE angels thus, O Lord, rejoice.

HYMN III.

THE Lord is come: the heavens proclaim.

FOR GOOD-FRIDAY.

HYMN IV.

On the Sufferings of our blessed Lord and Saviour.

FROM whence these direful omens round?

HYMN V.

Now let our mournful song record.

FOR EASTER-DAY.

HYMN VI.

On the Resurrection.

SINCE Christ our passover is slain.

HYMN VII.

CHRIST from the dead is rais'd, and made.

HYMN VIII.

THE rising God forsakes the tomb.



FOR THE ASCENSION.

HYMN IX.

ERECT your heads, eternal gates.

HYMN X.

GOD is gone up, our Lord and King.



FOR WHIT-SUNDAY.

HYMN XI.

COME, Holy Ghost, Creator, come.

HYMN XII.

CREATOR Spirit, by whose aid.

HYMN XIII.

COME, Holy Spirit, heavenly dove.

HYMN XIV.

HE'S come ! let every knee be bent.

 FOR THE HOLY COMMUNION.

HYMN XV.

From the Revelation of St. John.

THOU God, all glory, honour, power.

HYMN XVI.

From the Revelation of St. John.

ALL ye, who faithful servants are.

HYMN XVII.

MY God, and is thy table spread ?

HYMN XVIII.

AND are we now brought near to God ?

 ON THE NEW YEAR.

HYMN XIX.

THE God of life, whose constant care.

THE CHRISTIAN'S HOPE.

HYMN XX.

WHEN rising from the bed of death.

THE CHRISTIAN'S WISH.

HYMN XXI.

IN vain the dusky night retires.

HYMNS OF PRAISE AND THANKSGIVING.

HYMN XXII.

On Gratitude to God.

WHEN all thy mercies, O my God.

HYMN XXIII.

On the Glory of God in the Starry Heavens: being a Translation of part of the 19th Psalm of David.

THE spacious firmament on high.

HYMN XXIV.

On the Providence of God: taken chiefly from the 23rd Psalm of David.

THE Lord my pasture shall prepare.

HYMN XXV.

For the Mercies of Redemption.

ALL-GLORIOUS God, what hymns of praise ?

 HYMNS OF PRAISE AND THANKSGIVING FOR
PUBLIC MERCIES AND DELIVERANCES.

HYMN XXVI.

SALVATION doth to God belong.

HYMN XXVII.

From Psalm 46th of David.

GOD is our refuge in distress.

HYMN XXVIII.

From Psalm 40th of David.

THE wonders God for us hath wrought.

HYMN XXIX.

*For the Fourth of July, and other Special Occasions of
Thanksgiving.**Chiefly from Psalm 81st of David.*

To God, our never-failing strength.

HYMN XXX.

From Psalm 68th of David.

To him your voice in anthems raise.

HYMN XXXI.

Chiefly from Psalms 65th and 74th of David.

*Thanksgiving for the Fruits of the Earth, on the First Thursday
of November yearly.*

O PRAISE the Lord our heavenly King.

HYMN XXXII.

From Psalm 65th of David.

O THOU, who to our humble prayer.

HYMN XXXIII.

From Psalm 107th of David.

*Which may be used for the Fruits of the Earth, in Years of
Scarcity, or of less Plenty.*

A FRUITFUL land, where streams abound.

HYMNS OF PRAISE AND THANKSGIVING
AT SEA, ON DELIVERANCE FROM STORMS AND
SHIPWRECK, AND OTHER OCCASIONS.

HYMN XXXIV.

From the 107th Psalm of David.

THEY that in ships with courage bold.

HYMN XXXV.

On God's Dominion over the Sea.

God of the seas ! thine awful voice.

HYMN XXXVI.

Which may be used at Sea or on Land.

LORD ! for the just thou dost provide.

FOR A PUBLIC FAST; IN TIME OF WAR, OR
OTHER NATIONAL CALAMITY.

HYMN XXXVII.

From Psalm 25th of David.

To God in whom we trust.

HYMN XXXVIII.

Prayer and Hope of Victory.

Now may the God of grace and pow'r.

HYMNS FOR THE USE OF THE SICK.

HYMN XXXIX.

WHEN dangers, woes, or death are nigh.

HYMN XL.

On Recovery from Sickness.

WHEN we are rais'd from deep distress.

HYMN XLI.

My God, since thou hast rais'd me up.

FUNERAL HYMNS.

HYMN XLII.

From Psalms 39th and 90th of David.

Lord, let me think on my short term.

HYMN XLIII.

HARK ! from the tomb a doleful sound !

HYMN. XLIV.

Funeral Consolations.

HEAR what the voice from heaven declares.

HYMN XLV.

Triumph over Death.

AND must this body die ?

HYMN XLVI.

On Life and Eternity.

THEE we adore, Eternal Name.

HYMN XLVII.

The Unknown World.

HARK, my gay friend, that solemn toll.

HYMNS FOR OCCASIONS OF CHARITY
TO THE POOR.

HYMN XLVIII.

From Psalm 41st of David.

HAPPY the man whose tender care.

HYMN XLIX.

From Psalm 112th of David.

The Reward of the Liberal and Charitable Man.

THE soul that's fill'd with virtue's light.

HYMN L.

Christ's Commission to preach the Gospel. Matth. x.

Go forth, ye heralds, in my name.

HYMN LI.

*The same Commission, from Mark xvi. 15, &c. and from
Matth. xxviii. 18, &c.*

Go, preach my gospel, saith the Lord.

END OF THE PRAYER-BOOK.

TUNES,
SUITED TO THE
PSALMS AND HYMNS
OF THE BOOK OF
COMMON PRAYER.*

* Here, in the original edition, follow the tunes, engraved on copper-plates.—P. H.

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